AL-FAJR

16 PAGES
IS 150

JERUSAL

PALESTINIAN WEEKLY

(USPS 686-630

POSTMASTER
Send address changes to:
Al-Fajr
2025 I Street N.W.
Washington, D.C.
20006

SEPTEMBER 14, 1984
VOL.V,NO.228

exp. 85/04
Serial Records Division
Harvard College Library
Cambridge, Mass. 02138

Settlers Illegally Grab Old City Home

Israeli settlers took possession a little before midnight September 4 of an Arab home inside Herod's Gate as part of a settler plot to occupy and control this part of the Old City. A 28-unit settlement complex is planned for a nearby plot also inside the gate. The house and two-dunum land plot were fraudulently obtained in an illegal sale according to relatives of the Palestinian owners.

The Arab home, owned by the family of Diab Mubarak, who left for Kuwait in 1967, was under rental contract to Saleh Mohammed Akirmawi, who has lived in the home since 1981. Akirmawi, locally known as a narcotics dealer, had refused to vacate the premises when his two-year rental contract expired in 1983. Nasser Qara'in, a Mubarak family relative who lives in an adjacent house, had agreed to purchase the home for its protection and was in the process of drawing up ownership documents when he was surprised by the settler action.

In documents discovered following the settler move, it was revealed that Akirmawi had illegally 'sold' the Mubarak home to a local land dealer who in turn sold the property to an Israeli company, Atarat Kohenim. The settlers then moved into the home and began pressuring Qara'in not to complain to local authorities or talk to the local press. Qara'in was also told by Amir Hashin, Israeli counsel to Jerusalem Mayor Teddy Kollek, not to talk and an interview of him with Israel TV was never aired. The whereabouts of Akirmawi, who seems to have left the country in the first days of September, are also not known.

Qara'in told *Al Fajr*: "I was surprised when I saw more than 50 armed settlers breaking into the house and throwing out the furniture. When I attempted to ask some settlers for an explanation, I was told it was not my business and to 'get out'." Qara'in also reported seeing another group of settlers guarding the house who reportedly told him that they had documented proof of their ownership of the property.

On September 5 Qara'in went to the police station at Jaffa Gate to lodge an official complaint. He told the police that the settler action was illegal because of the fraudulent nature of the sale and showed police the previous rental contract of the occupants before Akirmawi. He told *Al Fajr* that the Mubarak house had been rented to Said Aweidah from 1967 to 1980.

While Qara'in was at the police station, his home was visited by Hashin, who later followed him to Jaffa Gate. "Hashin then advised me to drop the complaint," said Qara'in.

After the story reached several local papers, a settler called Mati attempted to persuade Qara'in to stop his complaints by offering him money. Mati refused to give details of the home's purchase to Qara'in and told him that settlers would take physical action against him and his property if he continued to complain. Police did not investigate the threats but are interviewing friends of Akirmawi as possible witnesses to the 'sale.'

Ghalib al-Khayat, a fireman at al-Aqsa Mosque, was a friend of Akirmawi and reportedly told police that he had offered Akirmawi JD2000 in August for the Marbarak home. Akirmawi refused, saying that a land dealer had already agreed to pay him JD8000. Al-Khayat was unaware of the true ownership of the house.

Mubarak home inside Herod's Gate. (Insert) Two-dunum plot, owned by Russian Church, planned for 28-unit settlement. /AO Insert courtesy of Al Talia

An adjacent two-dunum plot owned by the White Russian Church has also reportedly been 'sold' illegally to another Israeli company called the Atara Liushnei League, which is supported by religious elements in the Israeli government. The company recently applied on behalf of settlers to use the land for construction of the proposed 28-unit complex. Herod's Gate residents believe that the Mubarak home is to be used as a centre for the settlement and settler activities in the area.

A house on the land plot is now occupied by Taysir al-Adawiyan. No one knows for sure how the house came to be in the possession of this Israeli company. Residents claim al-Adawiyan may have sold it but he denied this.

In a related story, a two-storey house in Herod's Gate originally owned by Joudi Abu Aisha has also been taken over by an Israeli landbroker. Abu Aisha, who sold the house in 1983 to Hassan Abu Sneineh, recently learned that Abu Sneineh had sold the property to the Israeli broker. Abu Sneineh's wife told the Abu Aisha family that her husband was threatened by the Israeli land dealer, who told Abu Sneineh that his other home in Jerusalem, which was built without a license, would be demolished if he did not sell the Old City house to the dealer.

Bethlehem Labour Unionist Held Under Town Arrest

Israeli military authorities placed Bethlehem unionist George Hazboun under town arrest for six months beginning September 10 on the pretext of 'activity in local organisations and incitement.' The order was described as part of an increasing campaign against unionists and political activists in the occupied territories.

The town arrest was surrounded by an exaggerated media campaign from various branches of the press, including Israel Television and Radio which described Hazboun as a leading member of the Palestinian Communist Party. *HaAretz* daily linked the measure against George Hazboun to recent threats to take action against attempts to revive the now-banned National Guidance Committee (NGC). The paper predicted more measures against public Palestinian figures.

Israeli military coordinator of activities on the West Bank and Gaza Strip Shmuel Goren last week said that he had warned a number of figures against at-

tempts to revive the NGC.

Hazboun, a member of the Executive Committee of the West Bank Labour Federation, expressed worry at the inciting language of the Israeli media campaign and warned against possible attacks against him similar to the attacks on West Bank mayors in 1980, which also followed press campaigns against them.

Hazboun, 41, was summoned to the Bethlehem police station Monday, September 10 in order to be handed the order. The police commander of the Bethlehem area and a man from the Israeli secret police (Shin Bet) were present when the Israeli military governor's political advisor, Captain Mufid, read out the order to him. The order, written in Hebrew, briefly said that the military commander of the Israeli army in the West Bank believes that Hazboun is a member of an organisation and that he works through it to incite local residents. Thus he is ordered to remain confined to his hometown for six months. The order also requires Hazboun to sign his name at the local police station every day at 8:30 am.

The order was described by Hazboun as a blow against his personal and unionist activities. As a construction worker, Hazboun has been barred from travelling outside to work. Likewise, Hazboun, who is suffering from kidney and urinary tract problems as well as high blood pressure, has been barred from seeking medical attention at the Makassed Hospital in Jerusalem unless he obtains a written permit from the military commander of the West Bank. The order also restricts Hazboun's unionist activities, making him unable to attend meetings of the West Bank Labour Federation in Nablus.

Two weeks ago, Hazboun was denied a permit to travel to France for medical treatment on the pretext of his political activity.

The Bethlehem figure, who served as deputy mayor of Bethlehem until he was fired by Mayor Elias Freij over political differences in January 1983, said that the town arrest is part of an escalating campaign against Palestinian nationalists in general

continued on page 4

IN THIS ISSUE

News. pp.2,3,4
Belize: Newest Friend of Israel. p.5
Opinions p.6
Palestinian Publishing Houses p.7
Mormons Build on Confiscated Land . . . . pp.8&9
Music Education Ignored . p.13
Taibeh Heritage Week. . . . p.16

Settlements Raised on Eve of 'Unity' Government

Two new settlements were established in the northern part of the West Bank this week. Nachliel settlement is located between Neve Suf and Dulav, northwest of Ramallah, and Givat Halevona (also known as Eli) settlement is located two kilometres away from Shilo settlement, also north of Ramallah.

During the first stage, 10 families from a group of Poalei Agudat Yisrael activists will take up residence in Nachliel. Originally slated as a military settlement, the government decided to turn it into a civilian settlement six months ago before groundwork had been completed.

Twelve families from a Gush Emunim settlement group moved into Givat Halevona September 12. The decision to build Givat Halevona was taken over a year ago by a Zionist organisation. The settlement does not yet have an access road on account of lack of funds.

Both settlements were set up without fanfare. The Binyamin Regional Council and Gush Emunim — to which both settlements belong — at first considered staging a demonstrative ceremony to mark the establishment of the settlements. This was intended to be in protest over the Labour-Alignment-Likud accord limiting the number of new settlements this year to five or six. They later decided not to stage any ceremonies.

Jewish settlers in Hebron moved an additional four caravans September 12 from Kiryat Arba to the Tel Rumaida settlement located on the ancient archeological mound of Hebron beside the Jewish cemetery. Official military sources said that the operation had been politically approved and that it was not a matter of setting up a new settlement but enlarging an existing one.

The source added that the political go-ahead had been given for occupying a piece of land beside Tel Rumaida which is not part of the archeological area. The source went on to say that the Hebron settlers will be asked to move their caravans to the new site before the establishment of a new government.

Gidon Elon, a *HaAretz* writer, reports that the finance minister has allocated IS300 million for work on the settlements established on the eve of elections to the 11th Knesset. (Translation: HaAretz, September 13, 1984)

Ranking Israeli Officer Killed in Lebanon Attack

An Israeli lieutenant colonel and two soldiers, one of whom was from the Israeli-backed South Lebanese Army (SLA), were killed last week and others wounded in a series of attacks against the Israeli occupation forces and their SLA allies.

This raised the official death toll among the Israeli army since the invasion of Lebanon in 1982 to 595.

The Israeli officer was wounded September 10 when the military vehicle he was riding in ran over a landmine as he inspected the Israeli front with Syria in the eastern sector. He was immediately transferred to Rambam Hospital in Haifa where he died two days later. Israeli military sources said the landmine was recently planted by commandos who infiltrated from Syrian-held territory.

Israeli Warplanes Attack Bhamdoun Base

Israeli warplanes attaoked a Palestinian commando base near Bhamdoun, in the Beqa'a Valley, September 10 killing and wounding four people and causing some damage to the building.

Israeli military sources said the air raid was aimed at a three-storey building used by the Democratic Front for the Liberation of Palestine. A military communique issued by Fatah dissidents led by Colonel Abu Mousa, however, said that the raid was directed against his forces and that one commando was killed and three others wounded. The air raid was the second one in less than two weeks. Israeli warplanes bombed a military base under the control of Fatah dissidents on August 28.

THIS WEEK'S CENSORSHIP

Following is a breakdown of censorship cuts for issue 228, September 14, 1984:

Number of original articles submitted to censors 11
Number of articles totally censored out 3
Number of articles partially censored but used 1
Number of articles passed 7

GOREN AGAIN

Military Official Threatens Pro-Palestinian MKs

In a statement September 8 to Israel Radio, Shmuel Goren, the military coordinator of activities in the occupied territories, said that he will not hesitate "to stop any activity of Israeli parties in the West Bank and Gaza which might affect general order." The statement, aimed at progressive MKs who support Palestinian national rights, was strongly condemned by several Arab and Israeli members of the Knesset.

Goren, who was appointed to this position four months ago, said that he "will not allow any violation of the law [existing military law] even if it is carried out by a member of the Knesset." This is in reference to West Bank demonstrations or any other show of solidarity with the Palestinians which is considered 'illegal' under the military rule of the occupied territories.

MK Tawfiq Toubi of the Democratic Front for Peace and Equality told *Al Fajr* that he sees in Goren's statements "an interference in the positions of the forces opposed to the Israeli occupation." Toubi, who said that he has been stopped in the past from sympathising with Palestinian individuals or institutions in the occupied territories, said, "We will not deviate from our position in support of the Palestinian people and their just struggle against the occupation."

Newly elected MK Mohammed Miari, head of the Progressive List for Peace, said, "No one will stop us from carrying out our aims." Miari told *Al Fajr* that he believed Goren's statements were a result of his activities on behalf of re opening Najah University and his efforts to guarantee the rights of political prisoners now suffering in Jnaid prison in Nablus.

MK Yossi Sarid, who recently left the Labour Party because of his opposition to the national unity government, told *Al Fajr* that Goren's statements were "nonsense." The dovish MK who joined the Citizen's Rights Movement told *Al Fajr* that if Goren's statments are true, "then he must be fired from his position." Sarid said that the military should worry about its own concerns and leave the politicians to take care of their activities.

Israeli Advocate Demands Trial of Racist Levinger

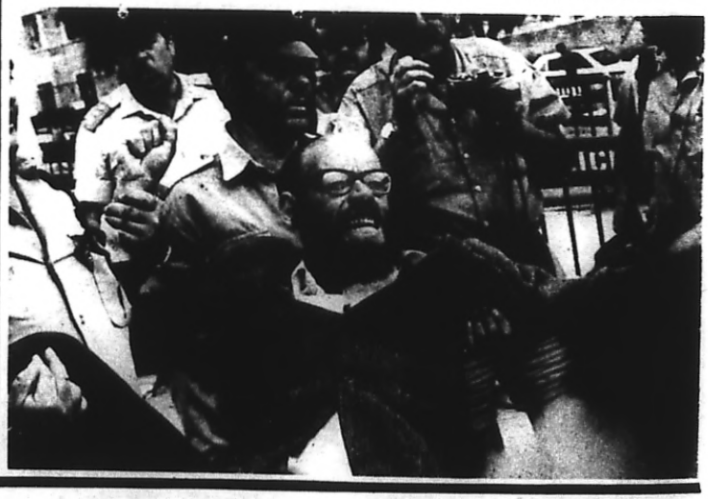
In a telegramme sent to Israeli Attorney General Yitzhak Zamir September 9 Jerusalem lawyer Felicia Langer, vice president of the Israeli Human and Civil Rights League, demanded the immediate trial of radical settler leader Rabbi Moshe Levinger for inciting statements he made against Palestinian mayors.

The statements were made on Sunday, September 9 in a speech Levinger made at a memorial service on the 30th day after the killing — allegedly by Palestinians — of soldier Moshe Tamam in the West Bank. Israel Radio reported that he called West Bank elected Mayors Karim Khalaf and Bassam Shaka'a "inciters" and maintained that "their legs were cut off but not their tongues." He said that "if the 25 young men from the Jewish terror underground had not risen and cut off their legs, who knows where we would be today." He was also quoted as saying, "The defendants were doing what the government should be doing — defending Jewish blood." He also called for their freedom. Members of the terror underground are now being held in Israeli prisons awaiting trial for several anti-Palestinian actions, including the wounding of the mayors.

Upon hearing statements attributed to Rabbi Levinger on the Israeli state radio, Langer sent the telegramme demanding that the attorney general "take all necessary steps to bring Rabbi Moshe Levinger to trial for threats of murder and interfering with the due legal proceedings" in the trial of the 25 Jewish terrorists accused of belonging to the underground anti-Palestinian terrorist organisation. The telegramme continues: "It is needless to emphasise the danger such statements pose, from a general point of view, to Israeli society."

Lawyer Langer told *Al Fajr* that Attorney General Zamir has not replied to her telegramme yet but that she expects him to. "I am planning to pursue this matter to the bitter end," she said, and maintained angrily that "someone has to put an end to those disgusting Nazi-like thugs who are spreading racist propaganda and causing violence." She also said that the West Bank mayors were deeply hurt and that they authorised her to do her best to press for a just and effective trial.

The Israeli attorney general is also expected to investigate similar provocations by Rudi Portnoy, editor of an Israeli Russian-language newspaper called *Ness*. Under a headline "The Jewish Underground — Boys With a Mission" Portnoy wrote: "We wish that the members of the underground did indeed rip off the legs of the mayors and kill a few young snakes at the Hebron College. Thank God we have boys like these!" He also maintained that his article was meant to stimulate discussion.



Prisoners Protest Inhuman Conditions

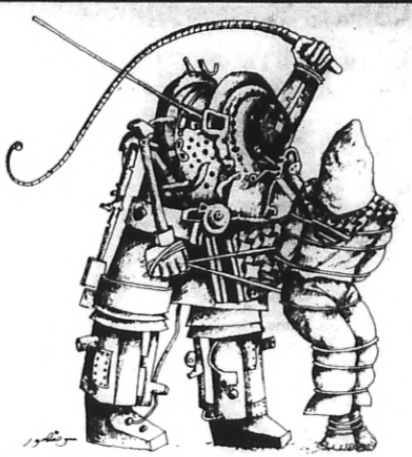
Palestinian political prisoners in two Israeli prisons protested inhuman conditions last week. Prisoners in Shattah prison, near Nazareth, protested in a three-day hunger s'rike September 5 — 7 the poor sanitary conditions in the prison. Attorney Lea Tsemel, representing prisoners in Jnaid prison, near Nablus, petitioned the Israeli High Court last week on behalf of her clients for a ruling on the use of tear gas in closed cells.

Shattah prisoners planned the hunger strike as a result of finding worms in their food on September 5. The prisoners immediately threw the food away and announced that they would not eat until they were certain the food they are given is suitable to eat. The prisoners finally agreed to suspend their strike three days after the prison warden met the prisoners and promised to impose a strict watch on the food.

The petition from attorney Tsemel on behalf of Jnaid prisoners came after prison guards attacked prisoners with tear gas inside their cells, injuring several and resulting in the hospitalisation of four. Tsemel visited the prisoners last week before making the petition demanding an improvement of the conditions inside. Tsemel asked the Israeli court to rule on the legality of using tear gas, and if it is legal what kind of gas and what amount can be used in closed rooms. She also inquired concerning physiological effects which tear gas has on the prisoners.

The filed petition illustrates only one problem facing Jnaid prisoners. According to reports from the prison, the most severe problem is overcrowding. Rooms which were designed to accommodate eight people are packed with 12, sometimes 14 prisoners. The prison authorities also force 140 prisoners at the same time into a very small exercise space which was built to accomodate only 35 prisoners.

Prisoners complain that the authorities have confiscated books, private notebooks and other belongings which they brought from other prisons when they were transferred to Jnaid. They also say they are not allowed to exercise. Prisoners further complain that the prison is not equipped with washing machines, a tailor to mend clothes or a barbershop. (Translation: Al Fajr, September 19, 1984)



Torture by Technology: Jnaid prison, now the most technologically advanced lockup in the Middle East, is nevertheless a mere tool for military repression and terror.

Court Orders House Reopened

Israeli authorities reopened a house they had sealed in Hebron and promised to reopen another in the Tulkarm district following negotiations between government representatives and house owners. The decision was reached in the Israeli High Court September 5 in response to petitions filed by the owners' lawyer Felicia Langer.

The Hebron house, which belongs to Salah Salim al-Ju'beh, was reopened Thursday morning, shortly before the final court session. The entire house was sealed off in December 1983 after a family member, Salah, was arrested and charged with membership in a Palestinian organisation and conspiracy to kill settlers. In a compromise, Israeli government representatives agreed to reopen all rooms except the one that Salah used before his arrest. Sources in Langer's office said that they agreed to withdraw a High Court petition after the authorities promised to reopen the remaining room later. The lawyer reserved the right to go back to court if the room is kept closed for a long time.

In the second case, Israeli authorities also promised to reopen the house of Abd al-Latif Omar in the village of al-Masqoofeh, near Tulkarm, next month after the house's owner completes two years' imprisonment. Omar was arrested in October 1982 on charges of taking part in an armed attack against Israeli troops earlier that year. Lawyer Felicia Langer also said that she reserves the right to make another petition to the Israeli High Court if the authorities fail to carry out their promise.

Released Prisoner Complains of Torture

An 18-year-old youth from the village of Dura, in the Hebron district, Ahmad Mahmoud Asoum, claims that he was tortured during his two-week imprisonment in the Fara'a prison camp near Nablus, according to *Al Hamishmar* daily.

After he was released he was admitted to al-Makassed Hospital in East Jerusalem for treatment.

He told *Al Hamishmar* that he was forced to stand with his legs outstretched for a long period of time, thus causing him to suffer muscle spasms. In addition, his head was dunked in the toilet.

His family says he has been in shock and has had trouble speaking since his release. They say that at the end of his period of detention he was not returned to his family in the normal way but rather left in Nablus where passers-by found him and brought him home after discovering his identity by checking his papers.

Army sources have responded by claiming that Asoum's charges are groundless. According to the army, Ahmad was arrested for disturbing the peace at the end of last month and taken to Fara'a prison to be interrogated. However, it was impossible to interrogate him because he didn't respond to the questions put to him. They transferred him to the clinic and he remained there for 14 days without undergoing an interrogation as it had become apparant that he was mentally ill. (Translation: Al Hamishmar, September 12, 1984)

Court Won't Release 'Confidential' Zorea Report

The Israeli High Court refused September 5 to make public the report of the Zorea Committee regarding circumstances surrounding the April 12 killing of two Palestinian bus hijackers from Gaza and Rafah. The report deals with the controversy arising out of conflicting military statements about the time of the hijackers' death. The army originally said all hijackers were killed in a bus shootout but press photos revealed two of the hijackers being led away unharmed. They were then beaten to death during interrogation.

Advocate Felicia Langer petitioned on behalf of families of the deceased hijackers to the High Court demanding the Israeli defence minister reveal the committee's report.

During the court session, the government prosecutor presented a document signed by Israeli Defence Minister Moshe Arens which said the Zorea report is confidential and publicising its contents would negatively affect state security.

The prosecution offered a medical report and a picture of one of the hijackers, claiming that there was no mutilation of the corpse. Langer attempted to refute this claim and said that several experts' reports say the opposite. Langer demanded a specific answer to the question of whether the corpses were mutilated or not.

Commenting on the court's decision, Langer expressed her disapproval of Arens' attempt to use his authority in declaring the Zorea Committee's report confidential.

An Israeli woman soldier and two of the four Palestinian commandos involved in the operation were killed and seven Israels were injured by the gunfire as a result of an army attack on the bus. An Israeli journalist photographed the other two hijackers being led away from the bus by soldiers. These two later turned up dead. The bus was taken over by commandos on the Tel Aviv-Asqalan road. The hijackers were demanding the release of a number of Palestinian political prisoners. (Translation: Al Ittihad, September 12, 1984)

Israelis to Evict 35 Gazans

The Israeli High Court rejected a petition by 35 Beit Lahiyeh residents from the Gaza district September 5 protesting the Israeli authorities' plans to evict the residents in order to facilitate the expansion of a refugee resettlement project. The Israeli court, though rejecting the petition, postponed demolition for six months in order to allow the authorities and home owners to arrange for compensation and alternative housing.

The land in question is planned to be used for the expansion of the Beit Lahiyeh refugee resettlement project. The project, a combination of apartments and empty land plots, was begun in 1975 for the purpose of relocating refugees from the nearby Jabalya refugee camp.

The move, which was approved by the Israeli government, was condemned and resisted by Palestinian refugees, who viewed the scheme as a political attempt to get rid of refugee camps which remain as a symbol of the Palestinian problem.

The court hearing on the petition by the 35 families, which was presented in January 1983, came after Israeli military authorities notified the residents verbally of their intention to evict them on the pretext that the land on which they live is government property. The house owners through the efforts of their lawyer Felicia Langer, immediately obtained an injunction prohibiting demolition of the houses until the case is settled in court.

Military Banned Za'atar to Boost Israeli Business

The West Jerusalem weekly supplement *Kol Ha'ir* revealed September 1 that Military Order 393, which prohibits picking and marketing *Za'atar* (thyme) without an official permit, was issued in fact to protect an Israeli family's monopoly of *Za'atar* production. *Za'atar* has been a staple herb in Palestinian homes for centuries. The order, which was decreed several years ago on the pretext of preventing Palestinians from depleting the wild plant, threatens violators with a fine of up to IS25,000.

According to the Israeli weekly, the issuance of the order was influenced by the Ben Herut family who had developed new methods to produce large quantities of the popular herb. A member of the family known as 'Zeev' served in the West Bank military governorate for 17 years and personally participated in the meetings of the military administration which issued the military order.

Ben Zeev admitted to *Kol Ha'ir* that he had negotiated with the 'nature preservation society' at the West Bank military government headquarters. The meeting was attended by the officer in charge of industry and trade and the heads of the economic and agricultural department. In the meeting, Ben Zeev reportedly protested the problems of marketing *Za'atar* because of the low prices offered by Arab merchants of *Za'atar* in the West Bank.

He admitted also that his father Zeev had participated in the sessions of the military government which approved the military order banning the selling of *Za'atar*.

Thyme usually grows on its own in the wilderness. The plant leaves are ground into powder and mixed with spices before it is ready for consumption. (Translation: Al Talia, September 5, 1984)

Nablus Sends Memo to 'Civil Administration'

The Nablus Chamber of Commerce sent a memorandum to the Israeli 'civil administration' in the West Bank September 1 outlining major economic and social problems facing Nablus residents. As of press time, two weeks following their receipt of the memorandum, the Israeli authorities had not yet set a date to discuss the complaints.

The major problem raised by the Chamber of Commerce was registration of babies born outside the West Bank on their parents' Israeli ID cards. As it stands now, a child who is born outside can be registered on its father's ID only. If the father is not a resident of the West Bank, a baby cannot be registered with its mother — even if she is a resident. Chamber of Commerce head Thafer al-Masri explained to *Al Fajr* that they had succeeded in solving part of the problem last July. The Israeli authorities then agreed to allow children to enter the West Bank in the company of either of the parents for a summer visit. The authorities also notified the Chamber of Commerce of their initial approval to registering a newborn on its mother's ID card as well as its father's. This, however, has not yet been put into effect.

The memorandum also dealt with the issue of taxation. The Chamber of Commerce reiterated local merchants' complaints that Israeli taxmen had been imposing extremely high fines on unpaid VAT (Value Added Tax) from previous years. The Chamber of Commerce also objected to the arbitrary manner in which taxmen collect taxes and demanded that a special court be established in order to hear merchants' complaints and to rule on tax issues.

Among other economic issues, the memorandum demanded that a second bank branch be opened in order to reduce the pressure on the only bank in the city. Furthermore, they demanded that authorities give a permit for an Arab bank to be opened in order to meet the economic needs of local merchants.

The Chamber of Commerce further demanded that the authorities reopen Najah National University, which was closed down last month for a period of four months, and that the metal gates at the entrances to the Old City of Nablus be removed.

The Israeli authorities have not allowed any Arab bank to open, with the exception of the Bank of Palestine in Gaza which was opened in 1981 with one branch and without permission to deal with foreign currencies.

Solidarity Convention Held in Washington

The third national convention of the US-based Palestine Aid Society met in Washington, DC last weekend. Among the convention speakers were Reverend Jesse Jackson of 'PUSH' and former 1984 Democratic Party presidential candidate, James Abourizk, former senator from South Dakota, and progressive Israeli attorney Lea Tsemel.

PAS, established in 1978, is a non-profit, charitable organisation whose goal is to "contribute towards the steadfastness of our people, primarily in Lebanon," through the direct alleviation of some of their suffering. PAS also seeks to "contribute to the maintenance of the independent Palestinian nationality and culture."

Since its establishment, PAS has grown to 22 chapters throughout the US, with both Arab and non-Arab American members. PAS insists on the "promotion of administrative self-sufficiency" of all Palestinian socio-economic, vocational and educational programmes.

In a Washington press conference, Anan Jbara, PAS president, said that funds collected on behalf of her organisation are primarily from Arab groups and churches. Money, she said, is usually sent to the *Najda* Association, which in turn channels it to certain projects in Palestinian camps, such as kindergartens. Their focus, she said, is also on training women, particularly those widowed in the Palestinian struggle, to become independent and self-sufficient. Jbara also said that decisions within *Najda* are collectively made.

One of the speakers invited to the convention, Samiha Khalil of the West Bank's *Inash al-Usra*, did not attend, said Jbara, for fear of not being allowed to re-enter the West Bank if she travelled without a permit from the Israeli authorities.

Unionist

continued from page 1

and unionists in particular. He said that these repressive measures go hand in hand with the right-wing trend which now dominates the Israeli political arena.

Head of the West Bank Labour Federation Adel Ghanem condemned the measure, asserting that it was part of the increasing attack on Palestinian labour unions. He also called on international public opinion, particularly international unions, to interfere in order to cancel the town arrest order placed on Hazboun.

Israeli military authorities also arrested two other leading West Bank unionists Ali Abu Hilal, head of the Public Institutions Workers' Union in Abu Dis and also a member of the West Bank Labour Federation's Executive Committee, and Yunis Taiyim, head of the Carpentry Workers' Union in Hebron. They were arrested two weeks ago on charges of violating town arrest orders which restrict them to their places of residence. Presently there are more than 50 Palestinian residents from various parts of the occupied territories who are under town arrest.

Handicrafts By Handicapped Exhibited

The first three-day exhibition for handicapped Palestinians to display their craft and artwork opened September 12 at the hall of the Princess Bassma Hospital for Handicapped Children on the Mount of Olives. The exhibition, sponsored by the *Muwazafin* (Employees' Club) and the hospital administration, included oil paintings, Palestinian handicrafts and Palestinian art made from olive wood and straw.

Several organisations participated in exhibit preparations, including the various Jerusalem volunteer work committees and Dahiyat al-Barid. Other institutions and organisations, such as the Bethlehem Society for Handicapped Rehabilitation, the Nablus Red Crescent Society, the Bethlehem Mental Hospital, the Women's Renaissance Society in Ramallah and the Handicapped Rehabilitation Society in Gaza, offered paintings, carpets and other crafts made by the handicapped, including the work of some 50 handicapped children. Mohammed Odeh, an artist from Ramallah, gave more than 21 of his paintings to the exhibit.

A handicapped teacher Fawzi Masharqa, who works at Princess Bassma Hospital, told *Al Fajr*: "The aim of the exhibit is to let people know about the creativity of the handicapped. The exhibition will raise the handicapped's spirit as people appreciate the role of the handicapped in life." Masharqa praised Princess Bassma Hospital, which offers medical care, physiotherapy, food, clothes, shelter, education and artificial limbs to 45 handicapped persons.

Abed Dandis, a member of the administration of the *Muwazafin*, told *Al Fajr*: "The handicapped and their capabilities deserve the concern of national institutions. This exhibition is the first of its kind in the occupied territories and it will be an annual activity. We welcome all handicapped from our homeland to participate and call on national institutions to support the handicapped people." Money raised from the exhibition will be used for the handicapped.

A festival honouring the handicapped is planned for the future where gifts will be distributed among the handicapped. The festival will include speeches delivered by representatives of the handicapped and charitable societies.

Palestinian Artists Launch New Union

The first serious efforts to regroup Palestinian artists in the occupied territories was launched last week. Thirteen leading Palestinian artists met in Ramallah September 7 and elected a five-member administrative committee which was assigned the task of leading the union during the initial period.

The union replaced a loose and ineffective grouping of artists in the late 70's. The original union rarely convened and never acted on any official basis on behalf of Palestinian artists.

The meeting's participants discussed problems facing artists, particularly the lack of coordination of their work. The artists, who were mostly painters, formed a founding administrative committee responsible for drawing the bylaws and finding a permanent headquarters for the union. They also decided that the union would play a leading role in activating the cultural and artistic movement in the occupied territories by sponsoring lectures on art and other related subjects. The union would also be responsible for printing the works of Palestinian artists and for organising collective or individual art exhibits. Furthermore, they decided to establish permanent offices in some villages in order to provide local centres for creativity.

Towards the end of the meeting the conferees elected five prominent artists — Nabil Anani, from Ramallah; Taysir Barakat, from Gaza; Karim Dabbah, from Ramallah; Suleiman Mansour, from Ramallah; and Issam Hillis, from Gaza — to the administrative committee. The committee's function will be assessed after six months, when elections will again be held.

Taysir Barakat, said that artists had been holding preliminary meetings for about six months or more in order to organise the union. He added that he hopes the union will be able to represent all artists, painters or sculptors in the occupied territories.

School Opens For West Bank Students

The new scholastic year for students of West Bank schools began September 11 with the number of students and teachers in the government schools estimated at 230,000 and 7670 respectively. The number of classes in operation is 6300, with another 70,000 students studying in UNRWA and private schools.

This year's tuition fees for government schools are IS2000 for elementary, IS3000 for preparatory and IS5000 for secondary.

Jamil Abu Tu'meh, headmaster of Mamuniya government school for girls, told *Al Fajr* that the future is bright for his students this year. "We are provided with all necessary equipment and furniture. All things go in the correct way in the school," he said, adding, "we received text books and students are studying as usual." Mamuniya provides a secondary education to 1200 female students.

However, Abdullah Aqawi, headmaster of the private school Dar al-Awlad, spoke to *Al Fajr* about problems his school faces at the year's beginning. Aqawi, whose school provides shelter, sustenance, clothes and education to 60 orphan boys or students in need in addition to elementary and preparatory education for 400 students, said, "Since 1967 we have been encountering the problem of lack of schools provided with all the necessary equipment and facilities." His school suffers from small classrooms, he says, without sufficient light or ventilation.

The Dawn
AL FAJR

AL FAJR – Jerusalem Palestinian Weekly

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Jerusalem: 26467 omar il
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Al Fajr was founded in 1972 by Yusef Nasr, who edited the paper until his kidnapping in 1974. The English edition was first published in April 1980. **The Dawn (Al Fajr) Jerusalem Palestinian Weekly (UPS 686630)** is published weekly for $50.00 per year by Paul Ajlouny, 16 Crowell St., Hempstead. N.Y. 11550. Second class postage paid at Hempstead, N.Y.
POSTMASTER: Send address changes to Al Fajr 2025 I Street, N.W., Suite 925, Washington D.C., 20006.

Goren's Statements Coming to Life

Last month, on August 13, the Israeli coordinator for government activities, Shmuel Goren, told reporters at a Tel Aviv press conference that the Israeli army would take steps to uproot the development of national Palestinian bodies in the occupied territories. The *Jerusalem Post* quoted Goren as saying, "The defence establishment is planning to nip in the bud the emergence of pro-PLO leaders."

Since support for the PLO is unanimous among people and leaders in the occupied territories, everyone began bracing themselves for an anticipated army action.

Part of Palestinian expectations were met September 10 when Bethlehem unionist George Hazboun was placed under town arrest. Although this form of punishment is not new – at least 53 other West Bank and Gaza Strip residents suffer similar restraints – the excessive Israeli media campaign that followed caused Palestinians to expect further repression not only against Hazboun but against other Palestinian leaders as well. Normally the Israeli media, with hints from the army, carry out libellous campaigns against targetted Palestinian leaders preceding any army repression in order to ease any harsh Israeli public reaction.

Thus Hazboun's concern for his personal safety as well as that of other Palestinian leaders is legitimate considering the fact that the 1980 attack on Palestinian mayors was also preceded by similar official statements and a similar incitement campaign by the Israeli print and electronic media.

The concern carries more weight as the Israeli government is facing pressures from Sharon and angry settlers who are looking for a scapegoat. Sharon, who is expected to have a powerful position in the next government, is pressuring for a bigger role for militant settlers. And the settlers are angry with the government's arrest and trial of the Jewish underground ring.

The rights of Hazboun and others to continue to work and travel are basic unnegotiable human rights. So is the right of protection by the occupation authorities of all the residents of the occupied territories.

Furthermore, our right as Palestinians to assemble and to fight for our freedom to determine our own future will not be waived by the statements of Kahane, Sharon or Goren.

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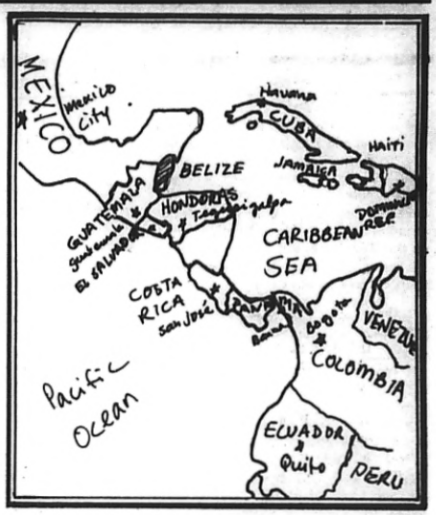


by Bishara Bahbah

On September 6, with very little fanfare, Israel's foreign ministry announced that diplomatic relations would be established with the Caribbean mini-state of Belize. These relations, it was announced, would be at the non-resident ambassadorial level.

Belize, formerly known as British Honduras, was Great Britain's last colony on the American mainland and achieved independence on September 21, 1981. Although Belize's size (8867 square miles), population (150,000), and national budget (US$93.6 million in 1981) are not impressive, Israel's success at convincing Belize to establish diplomatic ties with it is – particularly at a time when a large number of countries shun any open relationship with Israel. Only recently, Sri Lanka and Nigeria reprimanded officials from their respective countries for visiting Israel without prior authorisation and for the embarrassment these visits had caused their governments. In the case of Belize and Israel, however, a combination of factors and the perceived interests of both countries gave birth to their new relationship.

The Guatemalan claim of territorial sovereignty over Belize and its refusal to recognise Belize's independence compelled the leaders of the tiny country to request the British to leave a contingent of 1600 British soldiers to guarantee its independence. This number, albeit small, was a sufficient guarantee since Guatemala would not have dared to engage British soldiers in battle for fear of massive British retaliation. But the British, who reaped little profit from a country whose livelihood stems from sugar and fruits, decided eventually to leave. This left Belize with the need to look for other forms of security. One tactic was to establish diplomatic relations with as many countries as possible in order to enhance its legitimacy in the world arena.

For Belize to establish relations with Israel was important not only to maintain and increase Israel's aid to it but also because of Israel's close ties with both Guatemala and the United States. On the one hand, Belize, according to the Israeli newspaper *HaAretz*, was promised increased aid in the areas of agriculture and nutrition once formal ties are established between the two countries. On the other hand, Israel's ties to both Guatemala and the United States are important for Belize's security.

Guatemala, which generally views with little favour any country that establishes ties with Belize, nevertheless needs Israel in many ways, particularly militarily. Israel, according to foreign sources, provides large quantities of arms to Guatemala, not to mention a large number of military advisors. Hence, Guatemala cannot afford to anger Israel over Belize. In fact, Israeli foreign ministry sources indicated that Guatemala was informed of Israel's decision to establish ties with Belize and that the matter was passed over peacefully. In the long run, Belize was hoping that in the case of future problems with Guatemala, Israel could act as a restraining factor on her larger neighbour.

Israel's close alliance to the United States is also viewed as an asset by Belize since Israel is perceived as capable of influencing the US, particularly Congress, in helping Belize financially and politically. Moreover, Israel, which is known to have strong military ties with Latin America, and particularly with Central America, is seen by Belize as a possible source of military aid following Britain's decision to pull its troops out of the country.

On the other hand, a key to Israel's success in forging ties with Belize is the former's interest and alertness to the necessity of expanding its diplomatic relations with all countries, irrespective of their size, wealth and location. Israel, therefore, made sure to establish contacts with Belize at the earliest possible time. In fact, Israel even sent an official representative to the independence ceremonies of Belize in 1981. Israel then substantiated its moral support with tangible agricultural aid.

What facilitated Israel's speed in establishing relations with Belize was its familiarity with the Latin American region. In fact, Belize is the 27th Latin American country with which Israel has diplomatic ties. This large number of Latin American countries constitutes approximately 38.6 percent of the entire number of countries with diplomatic ties with Israel, making Latin America Israel's major source of diplomatic recognition in the world. This Israeli familiarity with Latin America has unquestionably increased its awareness of where the opportunities exist to expand its influence and prestige.

This Israeli alertness provides a stark contrast with the Arab countries' ignorance of Latin America. The Arab world's somewhat indifference to Latin America as useful in any other way besides economically partly explains why Costa Rica and El Salvador, two Central American countries, decided in 1980 to move their embassies accredited to Israel from Jerusalem to Tel Aviv and then back, only a few years later, to Jerusalem. This same Arab indifference could also partly explain why Belize feared little Arab retaliation for establishing ties with Israel. In fact, it should come as no surprise if Belize decides at one point in time to station its embassy in Jerusalem.

Another important benefit that Israel could gain from its ties with Belize is at the United Nations and other world forums. Notwithstanding its size and population, Belize is a full-fledged member of the United Nations and its vote is equal to that of any country. With formal ties between the two countries, Israel could more likely anticipate Belize's support at the UN, where a majority of the members are hostile to it.

In conclusion, Israel's conduct with Belize illustrates one of the main principles of Israel's foreign policy, which is to seize any opportunity of expanding its influence anywhere and with anybody in the world.

OPINION

AL FAJR invites our readers to contribute letters, articles and opinions Contributions must be signed, but names may be withheld upon request.

Kahane Loudest But Not Only Racist

by Michael Jackson

'Rabbi' Meir Kahane. 'MK,' the spawn of the union between Israeli chauvinism and messianic racism, has of late stolen the show from his right-wing rivals. Or so it would seem. For as Kahane poses for TV crews outside Um al-Fahm, the Israeli army and Gush Emunim settlers are confiscating land on the West Bank. But of course, that's no longer *news* in Israel; it was never really allowed to be.

There are those for whom Kahane is all too reminiscent of another fascist in another country so that the Kach movement makes them feel nauseous. But the right-wing parties in Israel do not share their disgust. They do not feel threatened by Kahane's vision of the 'Land of Israel'; he speaks on their behalf, if not with their approval. Were it not for Israel's electoral system, Kahane's Kach movement may never have emerged out of its obscurity. At present, his supporters could be reintegrated back into the Likud, Tehiya and Morashe —even if their leaders cannot.

Kahane did not make his mark by way of the army, the *yeshivot* or any of the party bureaucracies. He is an extra-institutional phenomenon and thus alien to the Israeli right-wing establishment. He has admitted to having penetrated the John Birch Society — a fascist group on the fringe of American political life — in order to study their tactics. Now, that's a far cry from Bnei Akiva and those are different tactics: racism as a personal passion and not just a national institution. For the time being, Kahane lacks the institutional infrastructure which permits Gush Emunim settlers to 'create facts' on the West Bank. Indeed, as yet he has not received any institutional support for his racist crusade.

To illuminate the above consider the following: outgoing Minister Yuval Ne'eman of the extreme right-wing Tehiya Party is at odds with Kahane over the Jewish terrorist gang now awaiting trial. Whereas Kahane demands their immediate release, Ne'eman's institutional longings manifest themselves when he proposes that due process of law be allowed to take its course; only then should the government grant them an unconditional pardon.

Of course Ne'eman has a deep and abiding respect for state institutions. Having served as a minister, he understands that being in power entails a certain amount of 'responsibility.' And he's ready to own up to the annexation of the occupied territories and the Israeli army invasion of Lebanon, if not the massacres at Sabra and Shatila. The Zionist right needed Kahane for that and they got him when, during anti-war demonstrations in West Jerusalem, Likud thugs and Kach thugs joined hands against the 'fifth column.'

No wonder then that the Zionist right and its clerical allies have stopped short of outright condemnation, choosing rather to appear as 'moderates.' Tehiya MK Geula Cohen responded to Kahane's ostensible attempt to 'open an emigration office in Um al-Fahm' by equating it with the demand of Peace Now activists that Jewish settlers in Hebron be removed from the heart of the city. Among Likud politicians, 'moderation' takes the form of equating Kahane's Kach party with the non-Zionist and predominantly Arab-backed Democratic Front and Progressive List for Peace. What a field day for mendacity!

Whether or not Kahane's racist politics have a future in Israel depends on what kind of response he receives. As regards his role in the Knesset, if the five MKs of the Tehiya Party and the two MKs of the Morashe movement oppose a 'national unity government,' they will find themselves cooperating with Kahane on a host of issues. Indeed, they may well find themselves operating as a single voting bloc, providing Kahane with some of the legitimacy he craves.

Another factor is apathy. If Kahane fails to arouse the contempt of the Israeli public, he will have succeeded in securing a platform for the espousal of his brand of racism. The popular perception that Kahane *says* what the Likud *thinks* may change if Likud politicians begin to use Kahane's words to animate their demagoguery.

Kahane's racist slurs have been on the tip of Arik Sharon's tongue for years. Begin called the Palestinians "two-legged beasts," former chief of staff Eitan — now a Tehiya MK — used the term "cockroaches." (No one can say that the Israeli public was not prepared for Kahane.) So that while it is clear that Kahane is harvesting the seeds of racism sown by seven years of Likud rule and 17 years of occupation, it is important to remember that Kahane may be the loudest racist, but not the only racist operating today in Israel.

Michael Jackson is a Canadian citizen presently residing in Jerusalem.

Birth Control Key to Middle East Peace

by Harvey Lester Sperry

To the Editor:

In prayer for growth of true and lasting peace in the Middle East I would dare to offer this idea. What do we value most — our culture or our life itself? I have written the same to my Jewish and Christian friends. When an area becomes overcrowded or is too underdeveloped or wasted to support the inhabitants comfortably, the inevitable result is violence, war, famine and sickness. Existence becomes more and more a 'living death.' All too often this is blamed on religion or culture that seems to demand of us to reproduce beyond reason. But neither culture nor religion are meant to enslave and when they have become such, we have the obligation to reform these gifts for our own survival.

The point is, the Palestinian area is far too arid and small for the numbers of people who want to prosper there, and all who value their own sanity and humanity must severely limit their families. The only alternative is more killing, wounding, maiming, hating and heating up to a possible nuclear war to threaten all our race.

Meanwhile women and children, especially, are being degraded by not being given equal rights with men to be considered in the reproduction process — and this by all races and religions. The divine love that God gave the male for his wife and children demands of us better than this and has given us the potential to responsible parenthood by the great gift of self-control and contraception.

Harvey Lester Sperry
(Retired Military Chaplain)
South Carolina

Utopian Government Will Make Israel 'Light to the World'

by David Eli Barchas

Let Israel become a light to the world in consensus and democracy. Let the current system of opposing parties and fragile coalitions be replaced by a new partyless system which will be seeking a unity and consensus among all of us. Let us all as unique and beautiful individuals be involved together in a search for the truth which will most unite us. We are many and we are one.

Let the office of prime minister be replaced by a national executive governing council of 10, representing different backgrounds and outlooks, sharing power equally and reaching all decisions through counselling and consensus. Let's share power: sharing is powerful. The council of 10 can be chaired each lunar month for the duration of that month by a different chairperson in an automatic rotation of its members. Or the council might decide to arrange a way to operate without a chairperson. In any event, everyone will have the opportunity to be heard on an equal basis, and every decision will result only from consensus. Let the council of 10 not be ruled by the spirit of pain and fear and blame and accusation; let its members instead rise to the occasion and see that it be ruled by the spirit of forgiveness and love.

Let each Israeli write clearly up to 10 names on a blank ballot. The names of any Israelis may be written. Let anyone who is illiterate request a volunteer to write the names of his or her choice in the presence of witnesses. When all the names on all the ballots are counted, let the 120 names that receive the most write-ins be the new Knesset, and let the 10 names that receive the most write-ins serve on the national council of 10 within the Knesset. Let every binding Knesset decision require a 10-0 vote within the council of 10 and a minimum 2/3 vote of the entire Knesset. So, instead of blaming and attacking each other, let us direct all our energies towards achieving reconciliation and a common consensus as broad as possible. Consensus requires that we listen to each other and make compromises so as to help each other and not hurt each other. When things happen without consensus, then force or the threat of force is used to impose the will of one opinion over another; let us always be striving for as great a consensus as possible and an end to the use of force in all of our relationships.

In order to ensure that power is not monopolised for long periods of time in the hands of a very few, let an individual be allowed to serve only one term in the council of 10.

Let us dispense with election campaigning, for the campaigning has put us against each other and has not allowed equal time for all the different points of view and has created more competition and division between us, whereas our real job is to create ever more consensus and power-sharing in all of our relationships.

Eventually, and as soon as the people wish, let the entire Knesset, including any council of 10, be selected through a drawing in a national lottery in which every person wishing to serve has an equal chance of being selected. Let's have enough faith in all the people and in God the endless Universe which gave birth to us here, and remove any contest or competition for the power of this office from among us.

Let any Knesset that wishes draw lots and form into 12 councils of 10, each council aiming for consensus within itself and with each of the other councils. Consensus is easier to reach initially in small groups, where we can get to know each other better and listen to each other more.

And eventually we'll get to the point where there is no government, where only love governs. We will council until we arrive at consensus every time, and we won't consider using force or the threat of force to ever impose one way over another. The basic power of all government is negative power; it is based on force or the threat of force. It is based on fear. Love is a greater power; it is a positive power. It removes pain and fear from between us.

David Eli Barchas is an American currently residing in Jerusalem.

Palestinian Publishing Struggles Under Tight Restraints

book production below average in occupied territories

by Maher Abukhater

More does not necessarily mean better — when it comes to books published in the occupied territories. Issam Abbassi, critic and poet for 30 years, says, "I am sorry to say that in general, the level of book production in the West Bank is below average... particularly in poetry and novels." The issue of quantity versus quality in Palestinian publishing, though important, is not the only problem facing publishing houses in occupied Palestine. Some writers find it amazing that any noteworthy research or ideas make it to the printer, given local political conditions.

Ali al-Khalili, a writer and poet with several publications to his credit, such as *Al-Ghoul*, a book on Palestinian folklore, said: "Most of the books published in the occupied territories are relatively good. If we take into consideration the conditions we live under and in comparison to other nations which went through what we are experiencing now, we are better off." He explained, "We cannot compare our works to those of independent nations," which have better working conditions, more money, a wide variety of reference material, freedom of travel and governments that both oversee the work and aid in improving it.

Whether literary work published here is good or not is hard to determine because there is little public or professional criticism of new books introduced in the market. Publishing houses are trying to fill this gap by using a committee of critics to evaluate books presented to them for publishing. However, lately publishing houses have found themselves in a difficult financial situation caused by the high cost of paper,

and a drop in readership except for special topics like religion, Palestinian affairs and Marxist theory. This has forced them to become more commercial than they would like to, a fact that has led to the charge that not all books published are worth the paper they are printed on.

The increased commercialism of publishing houses leads to the printing of books not based on value but on the author's ability to pay for it. The publishing house in this case does not put its name on the book. "Any writer who considers himself a writer and wants to publish a book only has to pay for printing it and the book will be ready," said Jamil Abu 'Arafeh, owner of Abu 'Arafeh Press and Distributing Agency. Sales from the book, particularly for poetry or novels, in most cases will not cover its cost, which is about US$1500 for a small book of 200 pages. Political books, on the other hand, especially those dealing with the immediate Palestinian situation, sell better and usually cover their cost, according to the publishing houses surveyed.

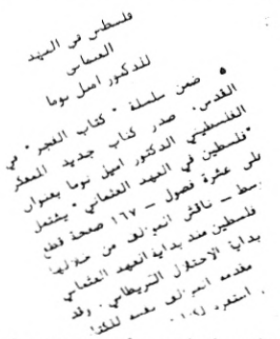
Abu 'Arafeh is only one Palestinian publishing house. *Al Bayader*, the Arab Studies Society, *Ibn Rushid* and *Al Fajr* also contribute to publishing. They are all located in East Jerusalem, however, since the West Bank's military occupation makes publishers easy prey for Israeli military harassment and restrictions. Publishing houses operating on the West Bank in the past have faced numerous attempts by the military to close them or to curtail their output by banning virtually everything they wish to publish.

. In addition to authors who pay for publishing their work, publishing houses sponsor works by well-known authors or reprint material published outside. Abu 'Arafeh said the Union of Arab Publishers gave permission to Palestinian publishers in the occupied territories to reproduce any book published in the Arab world without prior permission from the authors. The intention was to circumvent Israeli restrictions against books published in the Arab world being brought into the occupied territories.

Poets like Mahmoud Darwish or authors like Emile Touma and Ali al-Khalili are always able to find a publishing house to print their material free-of-charge. The publishing house gets all the proceeds from the book and, in rare cases, pays a royalty percentage to the author. In spite of the fact that many writers lose money when writing a book or make no profit from it, they still produce because of a deep desire to write and see their work out in book form.

With the exception of *Al Bayader*, publishing houses prefer not to print poetry or novels because of their poor sales. Jack Khazmo, owner of *Al Bayader*, said, "We prefer to publish literary works, especially for new writers, to enhance the literary movement in the occupied territories." Khazmo said *Al Bayader* "is the only publishing house which prints literary works."

Publishing house logos: *more does not necessarily mean better when it comes to books published in the occupied territories.*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Announcement of a new book on the market: *a drop in readership except for topics like religion and Palestinian affairs.*

Al Bayader, which began publishing in 1977 and which also produces the monthly literary magazine *Al Bayader al-Adabi* and the weekly *Al Bayader al-Siyassi*, was the first to instigate what was called the 'literature of the prison,' which deals with literary work done by Palestinian political prisoners while in jail. This began with poetry contributions from Palestinian political prisoner William Nasser to *Al Bayader al-Abadi*. Later *Al Bayader* published the first collection of poetry for another political prisoner, Mohammed Abu Laban.

Though *Al Bayader* prefers to publish political literary work more than researched material, the Arab Studies Society and Abu 'Arafeh prefer factual political books. The Arab Studies Society has its own research team which does most of the work on issues directly related to the Palestinian situation. The society publishes these works. It also publishes works for researchers not affiliated with the society but whose research is "within the interests and goals of the society," according to Ishaq Budeiri, its general manager.

Publishing in the West Bank is not a profitable venture. As a result, all the publishing houses, with the exception of Abu 'Arafeh's, are involved in other income generating work. *Al Bayader* publishes the two magazines, *Al Fajr* has the daily Arabic and the weekly English newspaper, the Society is more of an academic centre than a commercial agency and *Ibn Rushid* is involved in printing posters and reprints of Palestinian artistic work more than publishing books which are, according to its owner, Mahmoud Arriyan, not money-making. Some publishing houses have had to close down because of financial trouble, like *Salah al-Din* Publishing House, also in Jerusalem, and *Dar al-Sharara* and *Dar al-'Amel*, both in Ramallah.

The continuous flow of military orders restricting and banning the distribution of a wide selection of books in West Bank cities and Gaza causes a great problem for publishing houses. All books must be approved by the Israeli military censor. Thousands of books, many non-political, are banned from the West Bank and Gaza. At the same time, several bookstores selling the published books are raided by Israeli military personnel and many books confiscated even though they are not on the list of banned books. The bookshop owners either end up in jail or have to pay a heavy fine. This harassment by the military has curtailed distribution in the West Bank and Gaza because bookshops refrain from displaying local production because of its political content in order to avoid reprisals from the military.

For publishing houses, distribution then becomes a major problem. Khazmo and Abu 'Arafeh said that book exhibitions, especially those held on university campuses in the West Bank, are their best chance for sales. Both said that many people attend these exhibitions eager to buy books. In order to solve this problem of distribution, al-Khalili suggested the establishment of a 'national publishing and distributing house.' This agency, he said, would concentrate on publishing local production, especially for new authors who cannot afford to pay for printing their work and work actively on distributing it. "The major obstacle to having such an agency," al-Khalili said, "is finances." He said a large sum of money would be needed to make it a reality.

Issam Abbasi also suggested that an organised effort to critique all works before and after they are published should be made in the West Bank and Gaza. He said, "Publishing houses should not rely on the name of the author or title of the book to print it but should evaluate each book very closely." Al-Khalili said that "without encouragement from universities and research centres to publishing houses and authors, the quality of books will deteriorate." He said there should be book committees made up of literary people concerned with the affairs of writers and their protection. Such a movement, al-Khalili said, will improve the quality of books published in the occupied lands.

The Arab Studies Society, *Al Bayader* and Abu 'Arafeh each publish about 10 to 15 books a year, mainly on political topics. Many of the books are reprints and the rest are written by local writers. Many other books are published at the author's expense by regular press shops or small publishing houses. An average of 1000 copies are printed for each book, which in many cases takes a long time to sell. Few books are printed more than once, like *Leila Khaled and the September War*, which was printed five times. Another book by the Arab Studies Society, *A Look at the Israeli Political Parties and Movements*, by Camilia Badr, was printed twice and is in the process of being printed for a third time.

Mormons Planing Church Center On Confiscated Land

Mormons with Zionist leanings increasing their presence in Arab Jerusalem

by Daoud Kuttab

Another US-based religious group is planning to establish permanent quarters in Jerusalem. The Mormon Church, based in Utah, is in the process of building a multi-million dollar complex on confiscated Palestinian land on the Mount of Olives.

Though the plans for the complex are relatively recent, Mormons themselves are not new to the area. Since the Israeli occupation in 1967, the Mormon Church has continued to increase its presence in Jerusalem. Mormon leaders, with pockets full of US dollars, have made an effort to establish 'Holy Land' roots, particularly in Jerusalem. Special concern has been given to permanent Mormon structures on the Mount of Olives because of the Mount's special religious significance for the faith.

According to Mormon legend, on October 24, 1841, Mormon preacher Orson Hyde walked to the top of the Mount of Olives and was 'divinely inspired' to pray for the return of the Jewish people to the Holy City. Well over a century later and soon after the 1967 war, followers of the Church of the Latter Day Saints migrated to Jerusalem in large numbers. In 1968 they established a meeting place in the Sheikh Jarrah quarter of East Jerusalem. Within 12 years of the Israeli occupation of Jerusalem the Mormons had made an arrangement with the Israeli authorities to open a park near the Church of Gethsemane in occupied Jerusalem in honour of Orson Hyde.

The Mormon Church, well known in the United States for ostentatious wealth gleaned from the mandatory 10 percent tithing of believers, contributed somewhere between US$1—3.5 million to the Jerusalem Fund controlled by West Jerusalem Mayor Teddy Kollek. In return the municipality allowed Mormons to use confiscated Arab land for their park. The land belonged to Palestinian landowners who fled during the 1967 war. The property is controlled by the Israeli Custodian of Absentee Property who apparently released the land used for the Orson Hyde Park.

On October 24, 1979, 2000 members of the Mormon Church visited Jerusalem to inaugurate the public park which has in its centre a stone memorial engraved with Hyde's famous prayer. Today, five years later, Mormons are busy with another Jerusalem building project. They plan to build an educational centre for the accommodation of the over 90 Mormon students who come yearly to study topics related to the area. Once again the land used is confiscated Arab property.

The project is dubbed The Jerusalem Centre for Near East Studies, a branch of the US-based Brigham Young University (BYU). BYU, the largest church-owned university in the US, is known as the centre of world Mormonism. According to the Jerusalem centre's associate director, Kelly Ogden, the centre will take only two to three years to build. *Al Fajr* learned that a seven-dunum site on the Mount of Olives near the residence of the Apostolic Mission has already been acquired. The Palestinian property was leased on a 99-year plan to the Mormons by the Israeli Custodian of Absentee Property. The proposed centre will include an auditorium, classrooms, a dormitory and a library.

The issue from the Palestinian perspective is not a question of Mormon presence in the area but dismay at their decision to knowingly build on confiscated Arab land. In regards to land ownership, neither the few Palestinians with Mormon ties nor Mormon officials could name the Arab owners. A local Mormon clergyman, Gordon Holt, said, "We realise that the land was confiscated but we understand that the Arabs have given their blessing to our project." Holt could not remember which Arabs had approved the building scheme.

Dr Kelly Ogden, the proposed associate director of the Near East Studies Centre, was hesitant in talking to *Al Fajr* and when pressed about the issue of landowners, he also couldn't name the original owners. "I really don't know whether it was owned by an individual or a group of people," said Ogden, adding that only David Galbraith, the Mormon mission head in the Holy Land, knows about it. Galbraith is out of the country until late September. "We have hired an Israeli lawyer and an Arab lawyer," said Ogden "and we want to make sure that our moves are accepted on both sides."

An Israeli jounalist working in Jerusalem confirmed that the land in question is indeed confiscated. The journalist confirmed that the Mormon project has passed the various Israeli committees needed before actual building can take place and that a letter from West Jerusalem Mayor Teddy Kollek giving his blessing to the project was sent to the various committees and was apparently instrumental in their passing of the plans. Palestinians, however, wishing to build on any part of the Mount of Olives encounter tremendous resistance from the Israeli authorities. Palestinian landowners with land plots near the site of the Mormon project have been barred from building since 1967.

After intensive investigation *Al Fajr* learned that the site of the Mormon project is owned by the Hidmi and Khalidi Palestinian families, who are still living in Jerusalem. Haidar Khalidi, a Palestinian landowner with a 43-dunum plot in the same vicinity as the proposed centre, told *Al Fajr* that he has been unable to use his land since 1967: "Shortly after the war our land was confiscated. Since then we have never heard anything from the authorities," he said. Khalidi added that three years ago, when he gave permission to the Joulani Bus Company to use his land as a parking lot, they were harassed by the Israeli authorities. "Instead of the authorities coming to me, they went to the bus company owner and told him to get his buses out because the plot of land was confiscated," said Khalidi. When asked about the Mormon plan, he said he had not heard of their plans.

Khalidi's lawyer Elias Khoury told *Al Fajr* that by using the land, the authorities prevent a possible return of the land to its original owners: "According to existing laws and precedents, if a plot of land has been confiscated for over 10 years and not used, then its owners have a good chance of getting the land back." Khoury criticised the Islamic *waqf*, trustees of the land, for blocking his attempts to go to court three years ago. Khoury said that because the *waqf* differed with the Khalidi family, nothing has been done.

Another landowner in the area was similarly perplexed when informed of the Mormon project. Kamal Hidmi, who owns an eight-dunum plot along with his father Jalla, wanted to know if the Mormon project was planned for his land. He began inquiries to find out if his land was being used by the Mormons. He found that 1.5 dunums of his land were taken. He has since hired a lawyer and plans to initiate legal protest.

Prominent Jerusalem personalities have also voiced their protest to the Mormon project. Faisal Husseini, head of the Arab Studies Centre, was surprised when he learned of the plans. Husseini, a member of both the Higher Islamic Council and of the board of trustees interested in building a Jerusalem university, was angered when told that a few Palestinians had allegedly given their blessing to the project. "We at the Jerusalem University are adhering to advice not to build a university so that we don't overlap with existing institutes such as Bir Zeit and Najah Universities, and at the same time you say Palestinians are allegedly giving their blessing to the building of a foreign university?" he questioned.

One Palestinian suggested that the proposed library section of the centre would, for example, bring in books which Bir Zeit University is unable to buy. Albert Alghazarian, head of the Bir Zeit University public relations office, said that BZU had nothing to do with the Mormon project or its library.

An *Al Fajr* daily columnist, writing under the pen name Dabour, also criticised the proposed Mormon centre in a July 8, 1984 column: "The US-based Mormon denomination has been given permission to build in an area considered 'green' by the authorities in which no Palestinian is allowed to build. Why do they build on our land, and in East Jerusalem in particular?" Dabour goes on to challenge the Jerusalem University's board of trustees to stand up to this campaign that "harms our land and our very existence."

In addition to protesting their use of confiscated land, Palestinians have a number of other criticisms of the Mormon denomination and their beliefs regarding the current Palestinian-Israeli conflict. Palestinians see in the Mormon interpretation of Biblical prophecy a clear-cut and blind support of Israel. Mormon clergyman Holt said, "We believe that Christ will come on the Mount of Olives, first to the Jews and then to the Gentiles." He said that he sees the strengthening of the power of Israel as a part of biblical prophecy. He believes that Israel is the dominant power in the Middle East and after all is said and done, they will come out victorious.

Holt, who then said that he would like to see better relations between Arabs and the Mormon Church, said that Mormon interpretations of the Bible are very similar to those of Israel-supporter Jerry Falwell of the American organisation 'The Moral Majority.' Holt said that he would like to change the Mormon meeting which takes place on Saturdays in East Jerusalem to Sundays in order to accommodate potential Arab converts.

A short visit to the Mormon meeting place in Sheikh Jarrah produces a number of documents showing a clear bias towards Israel. On a leaflet advertising products available to Mormon visitors, the Star of David is frequently displayed. One item on the list is 'Children of Israel T-shirts.' A brochure for the upcoming centre on the Mount cites the example of the tree-planting scheme sponsored by the Jewish National Fund.

According to Mormon Church officials there are no Palestinian members of the Mormon Church in the Holy Land at present. Mormon clergy are quick to point out, however, that internationally there are a number of Arabs who have converted to the Mormon religion.

Despite not converting to the religion, Palestinians living in Jerusalem have had contact with Mormons through tourism as far back as 1967. Although a Middle East Studies course was provided by Mormons in Jerusalem before 1967, little Palestinian contact occurred. Before the 1967 occupation, students stayed in East Jerusalem in Sheikh Jarrah at the City Hotel near the Mormon centre. But after the occupation, the influx of Mormon pilgrims increased sharply. Student groups also increased, forcing Mormon officials to rent rooms at the City and Vienna Hotels.

East Jerusalem tourist agencies, souvenir shops and restaurants were soon in contact with continuous Mormon pilgrim and tourist groups. And in 1984 Brigham Young University offered a limited number of scholarships to Palestinians from Jerusalem. BYU had been offering scholarships to Israelis since the 1970s.

Good relations between visiting groups and local Arab tourist personnel did not last very long because of Mormon insistence on a very pro-Israeli line. Like other religious groups, Mormons waived the need for having a licensed tour guide and preferred instead to have their own tour leader speak to the pilgrims. An Arab bus driver was hired. An East Jerusalem agent who used to organise tours for Mormon groups said the bus drivers would often return angry after hearing the Mormon tour guides spout anti-Arab and pro-Israeli propaganda. Arab agents complained to the tour leaders, reportedly telling them, "We don't want to interfere in your religious work but common sense deems that you don't insult people who are helping you." The Arab agents said the Mormon guides tried to be careful but the bus drivers' complaints continued.

In 1979 when the Israeli government insisted that licensed guides accompany all tours, Arab guides were sent with the various Mormon tours but were asked to sit in the back of the buses while Mormon tour leaders continued to guide. When the Arab guides complained, as had the bus drivers, Mormon officals began demanding Israeli guides. In order to avoid angry Arab tour agents, Mormon groups began making arrangements through an Israeli travel company.

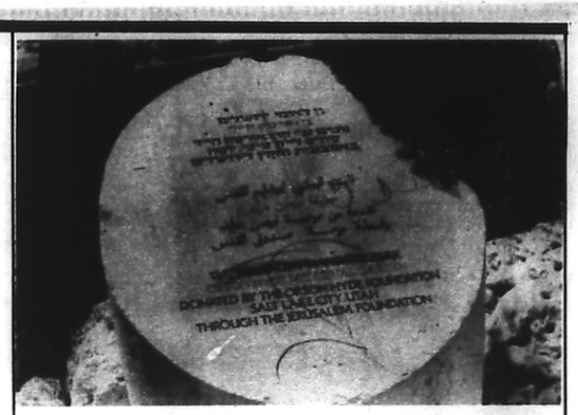
Souvenir shops in East Jerusalem faced the same problem. One souvenir shop owner, Ahmad Baghdadi, a devout Muslim, said that he avoided talking with the tourists on subjects of religion or politics. But another gift shop owner told *Al Fajr* that most of the visiting Mormons are now taken to the Mormon Meeting Place, where they are provided with a chance to buy all sorts of souvenir goods. The closed-shop process brings large profits to the church since it is not required to pay taxes for the gifts it sells.

The few Palestinians who studied at BYU say they have been very active in trying to change the Mormons' general anti-Arab stand. Students interviewed said that there is a general ignorance among Mormons in the States about the Palestinian issue and that there has been a marked improvement in their attitudes. One student said that the first thing they had to deal with was the general stereotype of Palestinians as 'terrorists.' But despite the relative change in reversing this image among their fellow students, most Palestinians asked agree that the majority of US Mormons are staunch supporters of Israel. One Palestinian said that he asked top-level Mormons to issue a statement in favour of Palestinian national rights but he has never heard of such a statement being issued. Other Palestinians say a book by a Mormon believer is full of anti-Arab poison.

For their part, Mormons defend their attitude in the Middle East. They boast of generous contributions they have made to the Mousa Alami agricultural project in Jericho. And more recently they have agreed to issue scholarships to four Palestinian students on an annual basis. A committee of a few local Palestinians has been chosen to decide who can go but requirements are academically very stringent. Mormons even boast that they have offered contributions to a number of Arab leaders, including Jordan's King Hussein, according to a tour agent proprietor.

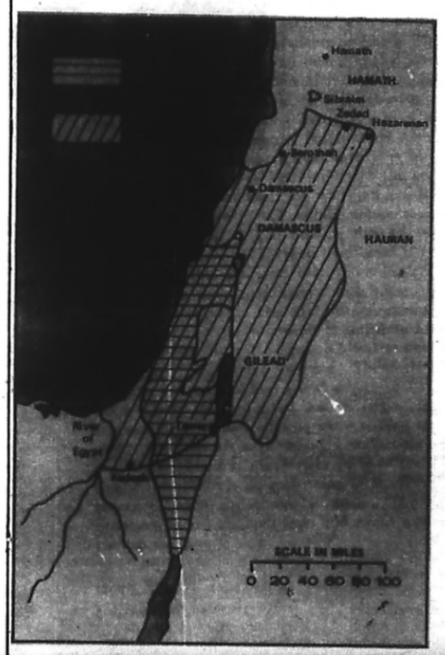
With regards to the Middle East Studies Centre planned for the Mount of Olives, most observers feel that the Mormons will not be foiled in their plans. As one Palestiinian said: "They have the money and the blessing of the Israelis. What more do they need?" Despite its official approval, the Israeli government is not making things easy for the Mormons. As Dr Ogden said, "This is the most difficult spot in the world to build a centre." The Israelis are indeed afraid of Mormons. All Mormon efforts to buy land in Israel proper have been rejected. Since Mormons clearly call for proselytising members of other religions, Israeli Jews are worried about them.

With Mormon presence planned for many years to come, Palestinians in particular and Arabs in general must determine their relationship with members of this denomination based on this group's response to Palestinian aspirations. As long as Mormon-controlled business interests like the Marriot Hotel chain, the Coca Cola company and United Airways are in need of Arab business, Mormons will continue to give lip service to Arab issues, while here in Palestine they are living on confiscated Arab land. Mormons must alter their position on Palestinian aspirations and not continue to disturb a local population with whom they claim to want to maintain ties.



Memorial stone in the Orson Hyde park, the first Mormon construction on confiscated Palestinian land in East Jerusalem. Hyde was 'divinely inspired' to pray for the return of the Jewish people to the Holy City. Since then Mormons have developed a profitable relationship with the Israeli Custodian of Absentee Property, at Palestinian expense/MN photo

THE ULTIMATE DIMENSIONS OF ISRAEL ACCORDING TO MORMON INTERPRETATION OF SCRIPTURE



Mormon interpretation of Biblical prophecy supersedes even the dreams of Israel's extremists. In a book by W Cleon Skousen, published in late 1967 by Bookcraft Publishers in Salt Lake City, Utah, we can see the theological beliefs of Mormons regarding Israel's future boundaries. Skousen led many Mormon tours to the Holy Land and is a professor of criminology at BYU. He is director of the FBI offices in Salt Lake City:

"On one of my visits to the Middle East I was told that the Israelis were pushing for a permanent peace treaty and making all kinds of overtures to the Arabs which, if they had accepted, would have frozen the existing boundaries of Israel. At the time the Jewish leaders simply declared that what they wanted was peace, not territory.

"But whether the leaders of Israel wanted more territory or not, the fact remained that the scripture said they were going to require a minimal amount of space before they could perform certain services and obligations which are essential to the future welfare of mankind. Of course, it should be appreciated that many Jews are not scriptorians. Only a few are like David Ben-Gurion with a rock-of-Gibraltar conviction that every prophecy in the Old Testament will be literally fulfilled. So the Jewish leaders were offering commitments which would have made it extremely difficult for them to do all the things the canon of scripture says they ultimately must do.

"Nevertheless, it was rather amazing how it all worked out. Instead of accepting the offer, Egypt provoked a war, intimidated Jordan and Syria into joining her, and even though Israel pleaded with Jordan and Syria to keep out of the conflict, they insisted on coming in. As a result, Israel had to fight all three of them and ended up with vast quantities of new territory, most of which she is now compelled to hold in order to protect herself from similar attacks in the future. Whether the Jewish leaders wanted it or not, circumstances catapulted them into territories they were not even seeking.

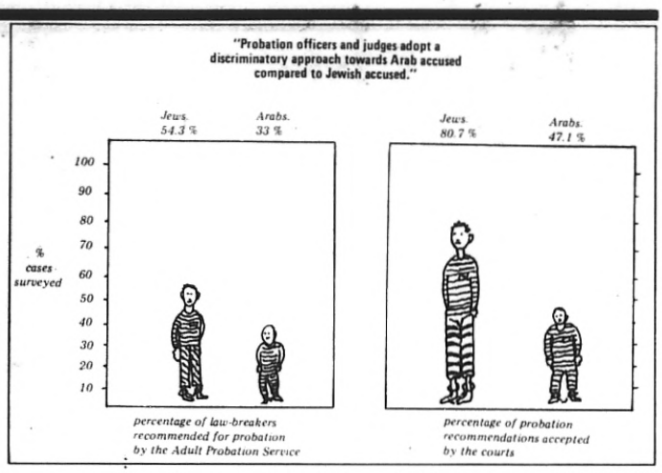
"And the end is not yet.

"It was the Prophet Ezekiel who described what the boundaries of Israel ultimately must be. Interestingly enough, it does not include Sinai, but it does include most of Jordan and most of Syria."

Though Arab and Jewish crimes in Haifa are equal, the sentences are not...

Partners in Crime, But Not in Probation

by Yareach Tal/HaAretz



The findings of a research report carried out at Haifa University show that the adult probation service recommends probation for Jewish criminals more than for criminals from the minorities and that the courts tend to authorise rehabilitative punishments for Jews more than for Arabs.

The relative harmony in Jewish-Arab relations in Haifa also finds expression in the underworld. Mixed gangs, mostly involved in crimes against property, are common in Haifa. The members of such a gang were tried and convicted not long ago. But even though the charges against all of the criminals were similar, their sentences were not equal. Most of the Jewish accused received rehabilitative sentences and were placed under the supervision of probation officers while most of the Arab accused received prison sentences, in most cases following recommendations by the Adult Probation Service.

In the criminal justice process in Israel at the stage before the verdict, two systems are combined: the justice system and the reform system. After the court finds the accused guilty of a crime, the judge must pass sentence and decide how to act towards the accused: by means of treatment or punishment. He/she must also decide the extent of punishment or, alternatively, the type of treatment.

The prosecutors and defence attorneys are representatives of the penal system. Their recommendations as to the type and degree of punishment are based on the seriousness of the offence and the defendant's criminal record, if any. They represent the interests of the broad public, which is interested in reducing the danger represented by criminals. Their considerations are those of punishment and deterrence.

The probation officers are representatives of the reform system. They are obliged, by law, to provide the court with a report on the accused and recommendations on the type of treatment or punishment suitable. The probation officer has a special standing in the court: he/she is appointed to the post by the minister of labour and social welfare.

A recommendation of probation, ie, placing the accused under the supervision of the probation service for a limited period, must be weighed according to the criminal's personality and ability to be rehabilitated in the future. For minors and accused under the age of 21, a probation report is obligatory. For older accused, it is up to the court.

* * * * *

The report's recommendations do not serve as a tool for classification and diagnosis of a population needing treatment. This is proved by MA research done on the Haifa and Northern District Adult Probation Service by Shulamit Palmor, under the guidance of Dr Ben Zion Cohen and Dr Yehetzkil Teller in the Haifa University School of Social Work. She dealt with "Nationality of the Accused as a Factor in the Recommendations of Probation Officers and the Decisions of Judges."

The report shows that the Probation Service recommends probation more often for Jewish than for Arab accused, and that probation recommendations are more often accepted by the courts for Jewish than for Arab accused.

The research sample included 208 Jewish and Arab law-breakers who were referred to the Haifa Adult Probation Service by various courts at the end of the 1970s. Of 105 Jews, 57 (54.3 percent) were recommended for probation, against 34 out of 103 Arabs in the sample (33 percent) recommended for probation.

The research findings show that for public order offences 78.6 percent of Jewish defendants are recommended for probation compared to 23.1 percent of Arab defendants. The situation is similar for people who carry out crimes of assault : 68.4 percent of Jews were recommended for probation against 28.6 percent of Arab defendants. The number of Arabs accused of assault was higher than the number of Jews: 59.6 percent against 40.4 percent. Only in the areas of public order and assault is there a clear link between the offender's nationality and the probation officer's report.

For sex and drugs crimes, the percentage of Arabs recommended for probation was 62.5 percent, against 44.4 percent for Jews, and this is the only instance where the percentage of Arabs recommended for probation is higher than that of Jews.

For property damage 46 percent of Jews were recommended for probation against 33.3 percent of Arabs. The findings show a direct link between the nationality of the accused and the number of probation recommendations accepted by the courts. The numbers accepted are: 80.7 percent of recommendations for Jews but only 47.1 percent of those for Arabs.

From the findings it can be seen that probation officers and judges adopt a discriminatory approach towards Arab accused compared to Jewish accused.

* * * * *

The Haifa and Northern District Adult Probation Service employs Jewish and Arab probation officers. Jewish probation officers deal with the Jewish population and Arab probation officers with the Arab population. The researcher points out that Arab probation officers tend to recommend probation for people under their treatment more often than do the Jewish probation officers.

"It seems that a probation officer preparing a court report about someone accused of a public order offence does not consider the needs and rehabilitation of the individual but only the crime... it is likely that when the accused has committed an offence against public order, a probation officer from the minority group feels the need to demonstrate his/her identification with the wider society... " However, a Jewish probation officer generally works among an urban population where individuals are isolated and do not feel a collective responsibility; therefore he/she treats the crime as an individual act.

For relatively minor crimes, the Arab probation officer considers the accepted way of life in Arab families in which the structure of the family is hierarchical, authoritarian and there is a defined and clear allocation of tasks for its members. When the probation officer estimates that the law-breaker does not constitute a public threat, he/she will prefer to transfer the responsibility for the defendant's rehabilitation onto the shoulders of the family. In many reports, it is recommended that the accused be sent back to his/her village and be under the supervision of the family. Among Jewish families it is more acceptable to try to solve personal and inter-personal problems by means of treatment agencies and social workers (psychologists, psychiatrists).

On the basis of this finding, the investigator assumes that the Jewish probation officer takes upon him/herself the task of re-educator, even when the accused has committed a minor crime.

A comparative study of probation recommendations on the basis of the gravity of the offence revealed even larger gaps between Jews and Arabs. So, for example, while the rate of probation recommendations for first-time offenders reaches 74 percent in the Jewish sector, in the Arab sector it is only 30 percent. The gap narrowed for people accused of intermediate or serious crimes. One conclusion of the research is that Arab probation officers prefer to take a position which identifies them with the establishment, even if it does not always accord with the benefit of the offender under treatment.

As mentioned, the courts increase the gap between probation for Jewish and Arab accused by adopting only some of the probation recommendations presented by the Adult Probation Service. The courts accepted 91.2 percent of the probation recommendations for Jews accused of offences whose maximum penalty is three years imprisonment, but only 62.5 percent of similar recommendations for Arabs. The courts, according to the research, also took a less rehabilitative approach towards Arabs accused of offences whose penalty is four to seven years imprisonment.

In light of the research findings which indicate a significant gap between recommendations of Jewish and Arab probation officers, the investigator proposes that Jewish probation officers be trained by Arabs, and *vice versa*. In her opinion, bi-national training will moderate the gap in probation recommendations for Jewish and Arab accused. She also proposes that probation officers deal with a mixed population of Jews and Arabs. (Translation: HaAretz, August 7, 1984)

Interio[illegible]inister Yosef Burg chats wi[illegible] prisoner-students at the *yeshiva* for p[illegible]nts at Tel Mond Prison: "The Jewish probation officer takes upon himself/herself the task of re-education, even when the accused has committed a serious crime."

Palestine and Culture

Palestinian Schools Ignore Music Education

by Lesley Abukhater

The poetry sung by one of this century's greatest Arab musicians, Um Kalthoum, is as familiar to most Palestinians as famous verses from the Bible and Quran. "Music is the nourishment of the soul," she sings, and truly music is important to millions in the Arab world who wrap themselves in the songs of greats like Farid al-Attrash or newer artists like Fairouz. Yet for the vast majority of Palestinian youth, who need as much as anyone this 'nourishment of the soul,' music remains a mystery to which they can only listen passively, but not take part. For just as a child never taught to read is considered illiterate, most Palestinian children are kept ignorant of the art of music by the total lack of music education in most schools in the occupied territories.

Arab schools in East Jerusalem fare on the average better than the rest of the territories' schools in terms of music training. Several of the so-called Jerusalem 'missionary schools' sponsored by various Christian denominations offer well-rounded programmes of music to their students; but because of tuition costs, most of the student bodies tend to be from wealthier families who perhaps would have more musical advantages anyway than the larger Palestinian village population.

In addition to these 'missionary schools,' some of the other private institutes in Jerusalem, Bethlehem and Ramallah offer limited musical exposure ranging from a few periods a week of singing to real attempts at forming a school choir.

Still the problem remains that for 89 percent of Palestinian students who attend government or United Nations Relief and Works Agency (UNRWA) schools there is no musical training. Mohammed Jarallah, UNRWA spokesperson on education, said: "It (music) is not given the importance it deserves in our school system. All over the government schools, the same thing." Jarallah, whose UNRWA schools are faced with the problem of educating what are now third generation refugees, feels music should be emphasised in the schools but he complains of lack of general interest in music education as well as lack of money and teachers.

UNRWA has one music teacher, Salwa Tabri, in the al-Tireh Community College for Women in Ramallah. Tabri's task is to give the girls studying to be kindergarten and elementary teachers at the college enough musical training to equip them to teach beginning singing and the use of simple percussive instruments in their future classrooms. Tabri, whose students learn to sing in choir and learn how to teach children's songs step-by-step, feels the girls are not ready to be music teachers at graduation. "I don't think they are qualified to teach music properly in elementary schools because they don't get enough music," she said. Most of the al-Tireh students have had no previous musical training, a fact that makes their two music periods a week for two semesters at the college seem barely enough to prepare them for being good students of music, much less teachers.

Leila Tarazi, UNRWA School Supervisor for Vocational Education, agrees with Tabri's assessment of the al-Tireh graduates' musical abilities. "Even though they have two years at al-Tireh they can't teach music when they get out," says Tarazi. They can't teach, she says, because they are not well trained, have no time and lack instruments. She added, "We can't blame the girls for it; we have to blame those in charge."

The principal reason for the lack of music education in the occupied territories is a simple lack of interest or appreciation on the part of school administration. UNRWA officials, overwhelmed with providing the basics to the 340,000 children under its tutelage spread throughout the Arab world, have given little attention to music in the past. Only recently did the vocational education budget include any mention of money for musical instruments. The government school administrations follow the school curriculum set by the Jordanian education ministry and supervised by the Israeli military education department, neither of which offers music. Therefore, since music is not taught on Jordan's East Bank, children of the West Bank have no music either.

Tabri, complaining about the lack of music appreciation, said: "Everybody has an idea that music is not important. They think that music is a luxury, something that you don't need." Commenting about the lack of music in the Jordanian school curriculum, she said, "I don't think it was written by someone who really knows about music." During the time of Jordan before the 1967 Israeli occupation, schools taught the Jordanian national anthem which children sang every morning. There were also one or two free periods a week which could conceivably have been used to teach music but rarely were. After occupation, most schools dropped the weekly free periods.

Jarallah feels that parents and some religious authorities discourage music teaching as much as school administration. "Most of the friends I know who played music used to lock themselves in their rooms and play so their parents didn't see them," he said. Jack Laham, a teacher of music in the Lutheran School in Ramallah and the Holy Land Christian School in Bethlehem, agrees, saying that parents will tell their children, "If you want to learn music you have to be good in other lessons; otherwise, no music." Parents feel music takes time away from more important subjects like Arabic or math, while some religious authorities interpret the Quran as banning anything other than religious singing. "In religion they feel music and songs are the work of the devil," said Jarallah.

In addition to the lack of interest in music education, most Palestinian educators interviewed strongly emphasised the lack of qualified teachers. Even one of Jerusalem's 'missionary schools,' St George's Anglican School, suffers from no music programme because of no teachers, according to school principal Atiya Masarweh. "What we can get hold of," said Masarweh, "are these people who run the bands, like *The Silverstones*." Masarweh insists the money is budgeted and the bishop's approval obtained, but no teachers can be found.

Frere Bernard Rock, teacher and coordinator of an extensive music programme at Frere's College for Boys in Jerusalem, agrees with Masarweh about the lack of good teachers. "To have true, true teachers of music is very difficult," he said. Frere Rock sends many of his older students to teach the girls at Holy Rosary and St Joseph's schools. They are paid like teachers, he says, but not much.

Samih Mourad, teacher of music at several Palestinian private schools such as Dar al-Tifl and Ibrahimiyeh, said in a 1983 interview with *Al Fajr*: "So far, music in West Bank schools has not been taken seriously. By and large, teachers of music graduated in other subjects... I myself started teaching music seriously in several schools after 1967. Before then I worked in a bank because I could not earn my living by teaching." Mourad further explained that people who play instruments may be plentiful but few can actually teach. "Many people play instruments," said Mourad, "but very few are qualified to teach and know anything about notes or can read music."

Another music instructor in private schools, Mohammed AbuKhater, who teaches at al Ala'iyeh School for the Blind in Bethlehem, agrees with Mourad when he complains that there are no academic music teachers, only players. He says he tried to bring another musician to the school to help him teach but the musician, though he played well, played by ear and therefore knew no musical theory. AbuKhater said there are very few Palestinians in the field of music professionally; there are merely people who play in bands. In addition, he said, most of the people listening to local performers don't know if they play well or poorly because the listeners have had no musical training themselves.

AbuKhater feels that not everyone is capable of teaching music or receiving extensive music training, another factor in the shortage of qualified instructors. "In the time of Jordan," he said, "in the ministry of education they wanted to make a course to teach some teachers. They wanted me to teach. They said to all schools, 'If anybody wants to learn music, we have a course.' They brought 20 teachers. When I examined them I found five or six of them ready to receive music education."

continued on page 13

WINDOW ON THE ARAB PRESS

Local papers were off the streets for three days during the *al-Adha* feast celebrations.

When back in print, Palestinian newspapers continued their coverage of the expected meeting of the Palestine National Council.

Local papers also gave top coverage to the latest news of the formation of a national unity government in Israel.

A New Stage

If reports that the PNC will be held later this month are true, then this means the beginning of a new stage for Palestinian action.

Since Algiers has given the green light to hold the PNC, thus ignoring demands and pressures not to hold it before unifying all Palestinian factions, then the circles that prevented the unification of these factions should come back to their senses. They should abandon their efforts if they really work for the interests of the Palestinian cause and people.

The factions of the National Alliance should set an example by casting off their reluctance. They should pull the rug from underneath the countries that are outbidding the cause of our people under different slogans.

AL QUDS
September 10

Calling the Family

Palestinian leaders spared no effort to overcome obstacles and eliminate differences to restore PLO unity and to deprive the conspirators of their chance to control the PLO and restrict its role.

The call for convening the PNC is an important one in order to wipe out the consequences of the conspiracy. Besides, it is a Palestinian family meeting to discuss the present Palestinian affairs and to coordinate their efforts to face the future. Responsibility should be borne by all Palestinians except those who are 'ungrateful' and turning a deaf ear to all calls.

The necessity for convening the PNC on time stems from the fact that attempts are still being made to hinder and delay it by sick and parasitic persons who were able to control some of the weak following the departure from Beirut. They were able to lure, through empty slogans, these children who were dazzled by the promise to create a alternative PLO.

The PNC should also be held on time because it is the most important institution that should not be allowed to fall under non-Palestinian control. The Palestinians themselves should have the final say on where to convene or dismiss it. They should not wait for a green light from anybody.

We advise those who have pinned hopes on the fools to respond to the call of the deputy PLO commander to come back to the Palestinian fold. Should they ignore the call and lose this last chance, they will be killed by their own isolation after realising that it will be impossible to fulfill their dreams.

AL FAJR
September 10

The Last Chance

Representatives of the Palestinian factions who were signatories to the Aden/Algiers accord will meet next Thursday for the last time before holding the next PNC meeting.

Two major issues are assumed to be on the agenda:

1) The outcome of efforts to normalise PLO-Syrian relations and consequently to change the aggressive attitude of the National Alliance;

2) Fixing a date for convening the council.

The Palestinian factions have given more than a fair chance to efforts at mediation with Damascus and the National Alliance. But there must be a limit to this delay because the acceptance of more delay means submission to blackmailing. This would encourage officials in Damascus to show more belligerency.

The Palestinians have reached a unity accord after months of suffering and division. The Palestinian masses welcomed it as the final stage of sorrows and the starting point for a new era. And the Palestinians extended a sincere hand to Syria so as to turn over a new leaf. Who then is to blame for hindering the Palestinian march? Who is responsible for the tension and threats created to challenge the Palestinian will?

The convening of the PNC is not required for its own sake. It is proof that the Palestinian people are still there and functioning. Who will benefit from convening the PNC? It is the Palestinian and Arab peoples and the national and progressive forces in the anti-imperialist camp in the world. And who will lose? It is those who do not want our people to be united and do not want the Palestinian decision to be independent — those who do not want the Palestinian march to go on.

The PNC should be convened. The march should go on.

AL SHA'AB
September 10

Peres Tries 'Political Suicide'

Speaking to Israel Radio Saturday, Shimon Peres, the prime minister designate and leader of the Labour Party, said, "I would like to try, for once, a bipartisan government so I would know what it's like."

Shimon Peres is like that man who says, "I would like to try death, even once, to see what it's like."

The so-called national unity government which Peres would like to try, based on the same broad lines as the Likud government, means, in fact, 'political suicide' for the Israeli Labour Party.

Those who said that Labour's participation in such a government would mean transforming this party into a bloc — the biggest bloc — in the Likud are right.

This is indeed true because what does giving the finance post in the 'national unity' government to Yitzhak Moda'i (Likud), who is responsible for the economic crisis in Israel, do?

And what does Labour's agreement to the return of Ariel Sharon to one of the most powerful posts in the 'national unity' government do? And what does giving him the post of trade and industry minister mean? And this despite all that the 'Kahan' committee said about him and his role in the Lebanon war in general and the Sabra and Shatila massacres in particular.

It is ludicrous that Sharon, who former Prime Minister Menachem Begin said would not hesitate to surround the premier's office with tanks, should return to a powerful post he occupied in Begin's government. But this time Sharon is returning to a government led by Shimon Peres, leader of the Israeli 'Socialist Democratic' Labour Party.

Therefore it is not surprising that the agreement on a 'national unity' government should lead to the collapse of the Labour Party, especially after Mapam and MK Yossi Sarid's decision to leave Labour.

Reports say one-third of the Labour members, including Arab Knesset members, oppose the filthy agreement which Peres signed with the Likud, on the basis of which the 'national unity' government will be formed.

At the time that we praise the opposition to this agreement — be it from inside the Ma'arach or the Israel Labour Party — we still hope that the Arab members of the Labour Party will take a decisive step against the forming of the government. Thus they will preserve the dignity of Arab voters who voted for Labour in the July elections. Futhermore, the Arab members will thus express the discontent of Arab voters at the Labour leadership which ignores their vital needs.

AL ITTIHAD
September 10

A Government of Permanent War

To us, there is perhaps only one advantage to the Israeli unity government. It proved to those inflicted with 'political solutions' that there is no difference between the Ma'arach and the Likud. The issues now are winning seats and showing more extremism.

The unity government programme shows the joint sources from which the two major parties draw in their dealing with the Palestinian state. They support the continuation of the settlement policy under new banners.

The formation of the government means turning on the red light so that this government will adopt a policy of escalation on all levels. It will escalate its political and military attacks to perpetuate the occupation of Arab territories and to liquidate the legitimate rights of the Palestinian people. Economically, it will continue the policy of making the occupied territories dependent on Israel. Agriculture in the West Bank and Gaza will be dealt a blow in favour of Israeli agriculture.

Arab workers will be the first to pay for the economic deterioration in Israel. In short: a government of permanent war.

AL SHA'AB
September 11

Palestinian Schools Ignore Music Education

continued from page 11

One critic of the lack of music education, Emil Ashrawi, feels that the school administrations who complain of no teachers are merely mouthing "excuses." "If they really want teachers," said Ashrawi, "they can get them. UNRWA or UNESCO could get them. They could pay a little bit more and get a teacher from anywhere — Cairo, Iraq..." Ashrawi, who conducts the Bir Zeit University singing troupe *Sanabel*, believes that people with minimal musical knowledge are available and could at least teach simple singing, which is more than most of the schools have. "They (the administrations) don't want to spend more," he said, and added that not all schools would need separate teachers, which might help to keep expenses down.

Many government school teachers interviewed cited money as a problem in establishing school music programmes. Jamal Banoura, member of the General Committee of Government School Teachers in the West Bank, said that music education, considered extra-curricular by administrations, is not even in the budget. Therefore money normally allocated for subjects relating to the Jordanian tawjihi test (required for high school graduation) cannot be used for music teachers or even to buy music books or instruments. Samih Mourad said the Bethlehem department of education borrowed his songbooks because there was no money for music.

For Palestinian children studying in East Jerusalem, Frere's College presents perhaps the most extensive programme of music. All boys in the school receive lessons in singing once or twice a week, with an emphasis on songs in Arabic, English and French. Frere Rock tapes the songs and provides song lyrics to each classroom teacher. He then checks in on each class once a week to make sure the boys are taught to sing the songs properly. Fifty boys are then chosen from the student body of 1500 to form a College Choir.

In addition to vocal music, Frere Rock has been very successful at teaching several of the students instrumental music. Private lessons are given for a small fee in guitar, accordion, piano, flute and clarinet. He first began teaching the instruments to the older students 10 years ago but after five years, the older boys began to teach the younger ones themselves. This year Frere's College has 10 separate instrumental groups, including one classical grouping, made up of students at the school. Several local bands, such as *The Silverstones*, originated from afternoon practice at Frere's School.

Sister Mayer at Schmidt's Girls' College personally supervises the music education of the school's third and fourth elementary students. She teaches the children to sing in Arabic, English and German and to play some percussive instruments. Children are taught to imitate rhythm and to create dance after listening to music.

Every class at Schmidt's receives singing instruction once a week. In addition, private lessons are offered in piano, organ, guitar and flute. This year there are two organ groups, with nine to 10 girls in each. Several girls in the school have formed volunteer pop bands in which they concentrate on modern Arabic and English music.

The few private schools in the territories which offer music have programmes that consist primarily of group singing once or twice a week. Schools like Jerusalem's Dar al-Tifl and Ibrahimiyeh teach students to sing Palestinian folk songs and a few English ballads. Some students who show special aptitude may be given instruction on the flute, accordion, piano, organ or melodica.

Friend's Girl's School in Ramallah, a private institution sponsored by the Quaker Church, includes music in its academic curriculum. In addition to an elementary programme of primarily singing; the preparatory and secondary arts programmes include singing, dancing, playing and drama after school. Preparatory classes are also required to take one music course a semester and secondary classes must choose at least one music course as an elective.

Jack Leham used to have a orchestra at the Ramallah government schools in which he taught. But now his work in two private schools — one in Ramallah and one in Bethlehem — primarily consists of vocal training with some theory or notation, depending on the school's interest. He teaches oriental songs and Christian hymns and conducts a children's Christmas choir that performs on television annually from Shepherd's Field on Christmas Eve.

Nearly all Palestinian school administrators and teachers interviewed agreed with the importance of music education. Mourad said, "People are judged by their music and music has an important role in portraying the level of civilisation," and then lamented that the level of music in the schools was "very, very, low."

Ashrawi, who described the state of music education as "bad, bad, bad, bad, bad," stated that "at every stage of schooling, there should be some kind of musical training. The further they go, the more sophisticated." Nadia Abboushi, who helps in the music programme at Friend's Girl's School, agreed, saying, "It (music training) should start from the early classes and go to the secondary classes as well."

Fadwa Labadi, a member of the union of government school teachers, insists that all the government school teachers want music in the schools, just like they see the need for physical education. But, she says, the school administrations are to blame because they continue to wait for Jordan to instigate a musical curriculum in the East Bank schools first. Labadi, who teaches her elementary one children to clap, tap on bottles and desks and to sing Palestinian nationalist songs, feels that all students should at least be taught to sing. Unfortunately, she says that maybe one of 100 of the teachers have even the small amount of music in their classrooms that she has in hers. They are afraid to teach nationalist songs, she says.

Despite some fear of teaching nationalist songs, many instructors see the need for Palestinian children to learn their own cultural melodies before being exposed to foreign music. Tarazi, who pointed out that even the *felaheen* (villagers) sing while they work, believes the schools should first teach Arabic music so the children can pick up the Arabic rhythms. "Charity starts at home," she said. "I have to first appreciate my music." Zahira Kamal, also with UNRWA schools, agreed, saying, "In the beginning you need to know the music in your land because you feel it."

"In the beginning you need to know the music in your land because you feel it."

Some teachers felt that Western music should be introduced in the lower grades because it is easier to sing and play. Eastern music, with its broader range of scales and quarter tones, could be taught in the preparatory and secondary classes. However, teaching Western music at all seemed to be a problem for some instructors. Abboushi said: "This is the dilemma. I think this is one reason why there hasn't been anything important lately. I think generally the tendency in the secondary level is to shun anything Western." Western music, she said, is often considered 'bourgeois.'

The problem in teaching both Arabic and Western music is that although basic notation is universal, many of the teachers in Palestine are specialists in one of the musical genres, not both. Abboushi, while believing that Palestinian folksongs should be part of the curriculum, is herself an accomplished Western musician with concentration on the piano.

AbuKhater, who trained in Eastern music in Cairo, feels that the West Bank is lacking really qualified teachers of Arabic music. Many are players, he says, but few are real students of Eastern theory and composition. With a shortage of Eastern musicians who have studied professionally and the balance of instructors trained in the West, most schools could only offer basic Arabic singing, with a few offering lessons in some traditional Arab instruments such as the *oud*. However, since many schools shun Western music, the training of most West Bank professionals is not utilised and they themselves have very few means of professional achievement.

The key to the lack of music education in the occupied territories is perhaps professional training. We need trained teachers, the instructors say. There is, at present, no college or university in Jerusalem or the West Bank which offers a degree in music. Some of the universities offer a maximum of six elective courses and a few have choirs, such as Bir Zeit's *Sanabel*. But none can turn out professional teachers of music.

AbuKhater says he has been pushing for years for a four-year institute for musical training. He has sent several inquiries, all so far unanswered, out to Arab education ministries and charitable institutions asking for funds for such an institute. "I must have teachers first of all to occupy all the schools for boys or for girls from the beginning, from the elementary," he says. Only then, he insists, can music become a required course in schools with students receiving marks just as they do in their other subjects.

Tabri also believes the dilemma of whether to teach Arabic or Western music could be partly solved by more teacher training. "Maybe if they find people who got their musical education in Arab states, oriental music," she said, "maybe this will help people here to care more about music."

A follow-up programme in the schools for teachers who have received some training is needed, says Tarazi. She says that part of the problem with al-Tireh graduates is that there is no one to follow up the programme to see if the girls are teaching music in their classrooms. "If they want to start a programme, they have to train teachers, supply schools with simple instruments and have a follow-up programme," she said.

Ashrawi, who says, "There is no acceptable excuse whatsoever that we don't have music in the schools," believes some people could be sent abroad to specialise in the subject. He believes that we could begin by at least teaching singing and rhythm. "Rhythm is part of the human reaction to things," he said, adding that Palestinains need to be taught to be good listeners. "What I wish to see is not to produce 10 million Palestinian musicians. I would just like to see one tenth of those as good listeners."

Even with the introduction of teacher training, the occupied territories are lacking something essential not only to their music education but to their lives in general — a national authority to plan and direct curriculum. Ashrawi points out, however, that even in other Arab countries where there is such a national authority, there is no music — which he contributes to ignorance and a governmental unwillingness to seriously educate its citizens. "They know of the existence of music teaching in other countries," he says, adding that what few programmes there are in Arab universities lead nowhere. "They don't even introduce them to Arabic music," he said. "It's a disaster."

For Palestinians the problem is greater. Sandwiched between a Jordanian curriculum that ignores the fine art of music training and an Israeli-appointed education ministry that encourages nothing in the line of improvement, Palestinian children seem destined, at least in the immediate future, to a life ignorant of nature's harmony. "The problem here is multiplied," says Ashrawi. "The lack of such an authority keeps us in total chaos." And it is harmony, not chaos, that makes beautiful music.

WEEKLY REVIEW

Merchants from the West Bank and Gaza peddle their wares in festive display on the eve of *al-Adha* feast at Damascus Gate. /AO photo

September 5, 1984

LOCALS SUPPORT PNC

Mayors, union representatives, members of professional societies and a large number of Palestinian personalities in the West Bank and Gaza Strip support the reconvening of the PNC in the near future.

PERMISSION TO BRING IN SWEETS

RAMALLAH — The military governor of Ramallah has agreed to allow the mayors of Betunia, Silwad and Bani Zeid to bring in sweets and gifts to the prisoners in the Ramallah prison but the mayors themselves are not allowed to enter.

RELEASE OF DHEISHEH RESIDENT

DHEISHEH CAMP — Israeli authorities released Maher Dibess, a resident of Dheisheh refugee camp near Bethlehem, after he had spent 18 days in detention at Fara'a prison near Jenin. No charges were levied against him.

LEBANESE CALLS MASSACRE 'A MISTAKE'

Pierre Yezbak, head of the *Lebanese Christian Mission* in Jerusalem, stated that the Sabra and Shatila massacres were a mistake and a tragedy. Yezbak said in an interview with Israel TV that the Phalangist Party had investigated the massacres but he refused to give the reporter the results of the investigation.

Pierre Yezbak tours Jerusalem's Old City with Mayor Teddy Kollek as guide.

DEATH SENTENCE REDUCED

LYDDA — The Israeli military appeals court, consisting of five judges, reduced a death sentence against two Palestinian youths to life terms. The youths from the Triangle village of Ara were sentenced in November 1980 on charges of killing an Israeli soldier.

September 8, 1984

MASRI WRITES TO ARENS

Hikmat al-Masri, chairperson of the board of trustees for Najah University in Nablus, sent a letter to Israeli Defence Minister Moshe Arens detailing the problems that have occurred as a result of the university's closure.

In Washington, 10 US professors met with Richard Murphy, US Deputy Secretary of State, and appealed for US intervention.

HEBRON CHARITABLE ASSOCIATION VISITS PRISONS

HEBRON — Members of the Hebron Charitable Association visited the Hebron prison on the occasion of *al-Adha* feast and presented prisoners with sweets and gifts.

The delegation met with a number of prisoners and listened to their problems. The delegation raised the issue of prisoner complaints to the prison warden who promised to look into them.

NO TRAVEL PERMITS IN HEBRON

HEBRON — The crisis of no travel permits has again reappeared in Hebron during the past few days. The lack of permits has delayed the travel of a number of merchants and residents who need to travel across the Jordan River.

GARBAGE PILING UP IN NABLUS

NABLUS — Residents of the Old City of Nablus are complaining that the danger of disease is highly increased because of the presence of garbage piles that have not been picked up. Residents say that garbage was not picked up during the four-day *al-Adha* feast holiday.

WOMEN CHARGED WITH MEMBERSHIP

Yousra Karajeh, from Halhoul, was convicted by the Ramallah military court September 8 on charges of membership in an illegal organisation. Yousra was sentenced to two years suspended and 37 days in prison.

Her sister, Khawla, was arrested August 9 on similar charges. She was also charged with attempting to recruit others.

Georgette Rishmawi, from Beit Sahour, was also arrested August 12 on charges of illegal membership. She is a student at Hebron University.

September 9, 1984

STUDENTS PREPARE TO APPLY FOR EGYPTIAN UNIVERSITIES

Application forms for studying in various Egyptian universities and colleges were distributed yesterday in the Gaza Strip.

According to the head of the education department in Gaza, Mohammed al-Jeddi, it is expected that a number of Palestinian students will be admitted to the medical, engineering and pharmacy departments in Egyptian universities.

TRAVEL BAN LIFTED

Israeli authorities lifted the three-week-old travel ban on residents of Halhoul who have not reached the age of forty.

DHEISHEH DELEGATION MEETS SHEIKH SABRI

A delegation of residents from Dheisheh refugee camp near Bethlehem met yesterday with *Sheikh* Ikermah Sabri and briefed him on the situation in the camp where Muslim fundamentalists and Palestinian nationalists are engaged in a struggle.

The delegation requested *Sheikh* Sabri to take measures to ease tension in the camp and to unite its residents.

YOUTH STABBED TO DEATH

BEIT AMER — Ilayan Sa'ed, a resident of Beit Amer village in the Hebron district, was stabbed to death last Tuesday by unidentified persons. He was taken to hospital in Jerusalem but died before receiving treatment. Police are investigating.

NABLUS YOUTH IMPRISONED

The Nablus military court sentenced Khaled Hassan al-Shabli, 25, to ten month's imprisonment on security charges.

He was detained last month at the Damiyeh Bridge upon his return from the United States.

IMPRISONMENT, FINES FOR 3 YOUTHS

NAZARETH — The district court in Nazareth sentenced three 15-year-old youths to one year in prison and a IS100,000 fine for throwing stones at an Israeli vehicle and injuring two persons in retaliation for the Sabra and Shatila massacres.

EGGED BUS STONED

Unidentified persons threw stones at an Israeli bus at the Abu Dis junction to the south of Jerusalem.

The windows of the bus were smashed in the incident and large police forces combed the area.

TRAIN STONED

A 70-year-old woman passenger was wounded yesterday when unidentified persons threw stones at the Tel Aviv-Jerusalem train in the village of Beit Safafa.

CHILDREN STUDY IN OPEN AIR

GOLAN — Students in 17 schools are still holding classes outside because of the lack of classrooms in the Golan. An additional 47 high school students are not studying at all because there are no classrooms available to them.

3 MONTHS IN PRISON FOR RESISTING MOTHER'S ARREST

HADERA — The Israeli magistrates court in Hadera sentenced Abd al-Salam Samara, from the village of Jatt in the Triangle, to three months imprisonment and three months suspended sentence on charges of preventing a policeman from entering his home to arrest his ailing mother and his brothers following an incident in which an Israeli bus was set afire in the village.

KACH THREATENS TO RETURN TO UM AL-FAHM

Eli Adir, one of the leaders of the racist Kach movement led by MK Rabbi Meir Kahane, has threatened to return to Um al-Fahm and other Arab villages. He said: "In the next few days we will return to Um al-Fahm and this time we will enter (the village). The question is how we will do this and in what manner."

The Kach gang also appealed to the Israeli High Court against the police banning its members from entering the village.

ARMY WATCHES CAMP

DHEISHEH — Two army checkpoints were set up on the main Jerusalem-Hebron highway at the northern and southern entrances to Dheisheh refugee camp while camp youths were performing

volunteer labour in the camp. An observation post was also placed on top of a hill overlooking the camp to monitor activities inside it.

September 10, 1984

PNC MEMBERS IN JORDAN CALL FOR CONVENING COUNCIL

Members of the Palestine National Council (PNC) in Jordan yesterday called for convening the PNC as soon as possible.

The 53 members said in a telegramme they sent to the head and other members of the PNC that convening the 17th session of the council would enable all the members to participate in the meetings.

The situation at the Palestinian, Arab and international levels necessitates the convening of the PNC as soon as possible, they said.

STRIKE AT AIN AL-HILWEH

AIN AL-HILWEH — A general one-day strike was declared in the south Lebanon Palestinian refugee camp Ain al-Hilweh following reports that Palestinian detainees in Ansar detention camp in south Lebanon will soon be transferred to prisons in Israel.

Correspondents said residents of the camp staged a demonstration and blocked the entrance to the camp to protest Israel's intended act.

A number of detainees released recently from the Israeli detention camp said the Israelis intend to close down Ansar and transfer all detainees to prison in Israel or to the control of the Israeli-backed South Lebanese Army.

5 ARAB HOUSES DEMOLISHED IN LYDDA

LYDDA — Amid tight security measures, Israeli bulldozers yesterday demolished five houses owned by Arab Beduin living in Lydda on the pretext that the owners did not have a building license.

JORDANIAN AUTHORITIES BAN STUDENTS FROM ENTERING JORDAN

Palestinian students who have passed the *tawjihi* (high school) examination successfully and have been accepted by Jordanian universities and colleges have been banned from crossing the bridges to Jordan by the Jordanian authorities.

The students bear travel documents issued by the Jordanian Ministry of Education calling for facilitating their travel but the Jordanian authorities ignore the documents, demanding that students produce an open travel permit, which is issued only for those above 30 years old.

COURT REJECTS UM AL-FAHM APPEAL

HAIFA — The district court in Haifa rejected the appeal of six residents from Um al-Fahm against the magistrates court's decision to remand them into police custody for 15 days.

They are charged with demonstrating and stone-throwing during MK Meir Kahane's attempt to enter Um al-Fahm.

Al Fajr has learned that the police do not allow relatives of the detainees to visit them in prison or bring them clothes. The six youths are: Faris Ahmad Mahajneh, Mohammed Salaymeh, Khaled Mahamid, Rafik Talal Jabarin, Mas'oud Jabarin and Zaher Jabarin.

UM AL-FAHM YOUTH REMANDED

HADERA — The Hadera magistrates court yesterday remanded Riyadh Ibrahim Mahajneh of Um al-Fahm into police custody for 10 days on charges of throwing stones at Israeli police cars. He was detained two days ago.

BROTHERS IMPRISONED FOR MEMBERSHIP IN ISLAMIC ORGANISATION

RAMALLAH — Ramallah military court yesterday sentenced Mohammed Saleh Salem and his brother Khalil Saleh Salem, both 30, to eight months in prison plus 10 months suspended sentence for Mohammed and seven months in prison plus 11 months suspended for Khalil on charges of membership in the Islamic organisation *Takfir Wal-Hijreh*. The two men are residents of Bethlehem.

14 YOUTHS RELEASED

Israel Radio reported last night that 14 youths from Dheisheh refugee camp near Bethlehem were released yesterday from detention on bail after they promised not to 'disrupt public order' until their trial begins before a military court.

MERCHANTS PROTEST HIGH TAXES

GAZA — A large number of merchants from the Gaza Strip have protested to the Israeli military government against the imposition of high tax rates on merchants in the occupied territories.

They called for cancelling the accumulating interest and the tax law in the territories.

OLD HAND GRENADES FOUND

BEIT JALA — Three discarded hand grenades were discovered last Saturday thrown over a wall near the Beit Jala municipality. Israeli police arrived at the scene and began investigating.

TULKARM HAS NO TELEPHONES

TULKARM — For the third consecutive day, Tulkarm has been isolated from the outside world because its phone lines are out of order.

PILGRIMS RETURNING

Muslim pilgrims who performed the annual pilgrimage to Mecca, the *haj*, have begun returning to the West Bank.

SHAKA'A, KHALAF CALL FOR TRIAL OF LEVINGER

Dismissed Mayors of Nablus and Ramallah Bassam Shaka'a and Karim Khalaf yesterday requested the Israeli attorney general to bring Rabbi Moshe Levinger, one of the leaders of Gush Emunim, before trial for threatening assassination and disrupting court procedures. They charged Levinger with supporting the Jewish terror organisation.

ARRESTS IN ARROUB CAMP

ARROUB — Seventeen youths from Arroub refugee camp, near Hebron, were arrested following evening raids at their homes by Israeli soldiers. It is believed the arrests have to do with plans for the second anniversary of the Sabra and Shatila massacre which comes on September 17. No charges were filed.

September 11, 1984

PETROL BOMB IN HEBRON

HEBRON — A petrol bomb was discovered near the Israeli Bank Leumi in Hebron. A police explosives expert was able to explode the bomb without causing any casualties or damage.

BARBED WIRE RAISED AT KALANDIA

KALANDIA — Israeli authorities raised the existing height of barbed-wire fence at the entrance to the Kalandia refugee camp to four-and-a-half metres. Unidentified persons had removed the wires a few weeks ago.

JENIN PRISONERS ON HUNGER STRIKE

JENIN — Palestinian detainees in Jenin's prison are on hunger strike for the second day. They are complaining of maltreatment by prison authorities and of overcrowding in the prison.

The striking prisoners called on human rights committees and the International Red Cross to stand by them in their struggle to achieve their just demands.

TRIAL OF GOLAN YOUTHS

NAZARETH — The Israeli district court in Nazareth continued to hear arguments in the case of seven Arab youths from the Golan accused of collecting explosive devices and throwing them at the homes of a number of Golan Druze suspected of collaboration with Israeli authorities. The court is expected to issue a verdict next week.

YOUTH DETAINED FOR DRAWING PALESTINIAN FLAG

NAZARETH — An Israeli spokesperson in the Galilee announced that a youth from Nazareth has been arrested for drawing a Palestinian flag on a number of walls in Nazareth. He refused to reveal the youth's identity.

YOUTH TO STAND TRIAL FOR 'SABRA AND SHATILA' SHIRT

GALILEE — Ibrahim Rushdi Salim, 16, from the village of Ibelin in the Galilee is to be tried before a juvenile court in Natanya on charges of wearing a shirt on which was written: "The blood of Sabra and Shatila will not be in vain."

ISRAELI BUS STONED

JALAZOUN — An Israeli bus passing by the Jalazoun refugee camp near Ramallah was stoned and had its front window broken. Police forces arrived at the scene and began investigating.

SHEIKH SHARRAB'S TRIAL BEGINS

KHAN YOUNIS — The Israeli military court in Khan Younis began hearings in the case of *Sheikh* Salim Sharrab who is accused of renovating a local mosque without obtaining a license.

POLICE ATTACK RESIDENTS

BEER SHEBA — Beer Sheba resident Mousa Suleiman Ben Madi was subjected to an attack by Israeli border policemen who suspected he had stolen cattle from a neighbouring Israeli collective farm. He was taken to hospital for medical treatment.

DHEISHEH YOUTHS ARRESTED

DHEISHEH — Two Dheisheh youths, Jamal Attiyeh, 23, and Omar Afendi, 21, both labourers, were arrested September 11 after they answered a military summons. Attiyeh and Afendi's homes were raided the night before their arrest by Israeli soldiers, intelligence agents and police who searched the homes of the two youths. When they were not found, a summons was left with their families to appear at the Bethlehem military headquarters where they were later arrested.

No charges were filed against the two youths. Both were previously arrested on charges of demonstrating against the military occupation of the West Bank.

Soldiers Try To 'Rob' Jordan MP

Jordanian MP Ribhi Mustafa and his son Tareq fended off an apparent robbery attempt at their Battir villa by five armed Israeli soldiers September 7.

According to Mustafa, one of the wealthiest residents in the Bethlehem district, a car pulled up to his house with the lights off around 10:30 pm. Mustafa, fearing a possible attack, phoned his son Tareq who lives across the street and other nearby neighbours. Then he grabbed a stick and some sharp instruments, turned on the flood lights and went out to the parked vehicle. As he approached the car it sped off but quickly came to a halt when it fell into a ravine.

Local residents chased the intruders to the outskirts of the village into the nearby village of Hussan but lost track of them in the darkness.

MP Mustafa told *Al Fajr* that he is certain the intention of the soldiers was to rob him. "When they were running away, they shot their pistols to scare people away, not to kill," said Mustafa. He added that he is known in the area to be wealthy. "The entrance of my house is like the Vatican and I am what you would call an aristocrat," he boasted.

Police and border guard patrols, who arrived half an hour after being called, began an investigation. The Jordanian MP complained about the military and police's role. "They are not giving us any protection," he said. Mustafa also criticised the police's role in following up the attackers. "No dogs were used and the area was not closed off," he complained. Mustafa said that he is sure that if the attackers were Palestinian they would have been caught very quickly.

for many, a first look at a rich and ancient heritage...

Taibeh Cultural Week Offers Rare Glimpse of Traditional Palestine

by Awad Abdel Fattah

For many Palestinians, particularly the youth living inside the 1948 borders of Israel, August in Taibeh brought their first chance to view their cultural roots since the creation of the state of Israel. A large Palestinian culture week, sponsored by the one-year-old Arab Research Centre for Arab Heritage, was organised in Taibeh, one of the largest Arab villages in the Triangle. This culture week came within the framework of the struggle and defiance Palestinians in Israel have shown in the last decade to Israeli policy which aims at submerging their national identity and cutting them off from their heritage as Arabs and, especially, Palestinians.

Over the last 36 years, the Israeli authorities have spared no effort to keep the Palestinians inside the 'green line' away from their history and national roots. The teaching curriculum imposed by the Israeli education ministry on Palestinian schools includes no mention of the history of the Palestinian people or of the conflict between the Zionist movement and the Palestinians in Palestine. It ignores any prominent national Palestinian leaders, poets or artists. Instead there is heavy concentration in history class and Hebrew class on the history of the Jews and the Zionist movement. Teachers who have dared to go beyond such curricula have been dismissed. According to veteran teachers, more than a hundred have been ousted from their positions because they chose to teach about Palestinian history from their own memory. As a result, Palestinian youth have grown up virtually ignorant of their people's culture and civilisation.

Under these conditions the idea of the Research Centre for Arab Heritage was born and finalised. The first annual culture week was only part of the plan to revive the heritage and culture of the Palestinian people. More important steps are also being taken for the same purpose by the centre.

The Exhibit

On August 20, Palestinians inside Israel were able to see and touch the traditional wooden plough, dress and agricultural and industrial tools which their fathers and forefathers invented and used over Palestine's long history. They walked through a traditional Palestinian house. They also listened to popular nationalist songs and watched nationalist plays which reflect the suffering and steadfastness of the Palestinian people in their land occupied by strangers.

In the yard of the village school stood a model Palestinian village. From far off the place appeared full of life as people were seen moving from place to place looking at every item displayed.

The most crowded section of the culture week was a model building representing a traditional Palestinian market. The market consisted of eight styrofoam rooms with arched doors divided into two parts with a passageway in the middle allowing people to go through and see the exhibits on both sides. The market included displays of a variety of clay, ceramic, glass and copper pots. Also on display was a coffee service composed of a copper coffee pot, a grill for boiling the bitter liquid, a copper plate and ceramic cups.

Next there was a section of traditional Palestinian dresses decorated with various kinds of original Palestinian embroidery. The exhibition also included a special section highlighting atrocities committed against Palestinians by the Israelis. This display contained a large wooden map of Palestine and artwork portraying the massacres of Kufr Qassem, Deir Yassin, Qibyah, Sabra and Shatila...

At the other end of the market stood an exhibit of the traditional glass-making handicraft. In the centre of a large circle of curious onlookers, a young man sitting in front of a stone oven whose fire was constantly fed by gasoline from a barrel skillfully handled a metal bar in the creation of different glass pots and shapes with the use of only very simple and primitive tools. Guides explained to the curious crowds that this was the way Palestinians manufactured glass pots in the past and that some Hebronites still use the method today.

Next came the traditional Palestinian house. It consisted of one large room which was divided into two floors The lower level was for animals; the upper level was designed for the house inhabitants and displayed a floor covered with carpets and mattresses. In the yard of the house stood a model water well with an old bucket and rope. Many adults who visited the exhibition still remembered the image of traditional Palestinian life. They quickly named things exhibited as they passed through. "I was born and raised in a house like this," one visitor in his fourties told his friend.

Prominent in the Taibeh culture week was the display of Beduin life, which has not been included in any of the culture weeks held in the occupied territories. A black Beduin tent was raised in the middle of the school yard with a Beduin man brewing bitter coffee on firewood. Vistors stood around watching him as he handled the burning logs and stirred the coffee. Each visitor drank a cup of the bitter brew.

Plants which Palestinians have used for medical purposes in the past also occupied a considerable part of the exhibit. Attached to each plant was a label giving the plant's name and the disease for which it was used.

Palestinian life was not only shown through concrete exhibits but also through popular singing, *dabkeh* dancing and theatre. Many theatre, singing and *dabkeh* groups from all over Palestine took part in the week-long programme. A traditional Palestinian wedding was performed in front of thousands of people.

The culture week was a tremendous success according to organisers, who estimated the number of visitors at 50,000. Saleh Baransi, general director of the research centre and ex-political prisoner, said: "We intended to cement the relationship between Palestinians and their roots, their history and their identity and to strengthen their trust in themselves and their people through presenting a complete picture of Palestinian life."

Abed al-Tamam, an artist from Kufr Qassem village, said, "I believe it is wonderfully and amazingly successful." He explained that the success was "due to the fact that the culture week included all aspects of Palestinian life and, more importantly, that Palestinians inside the 1948 border of Israel had not seen such things before."

Model Palestinian market lures the curious into nostalgic memories of a vanishing heritage.

Farouz Bayadsi, a secondary school student from Baqa al-Gharbiyeh village. was surprised at the fact that she had not known anything about her people's heritage. "Where can I know about that," she asked, adding, "we are never taught about that in our school."

The Research Centre for Arab Heritage

In 1978 members of the Palestinian community in Israel asked the Israeli Committee for Higher Education for a permit to establish an Arab university in the Galilee. After the Israelis rejected the request on the pretext that there was no need for more universities in Israel, the idea of setting up a research centre for Arab heritage was proposed. This idea was suggested by a number of Palestinian university lecturers and intellectuals, who formed the Association for the Advancement of Education in the Arab Sector.

The centre was opened in September 1983 in Taibeh in a rented building. It is run by an administrative committee consisting of nine members, of which Saleh Baransi is the general director.

The objectives of the centre are: to rediscover the aspects of Palestinian heritage and culture which have been lost or neglected; to preserve the Palestinian culture and heritage which is still alive; to disseminate Palestinian culture and thought through periodicals, journals, occasional papers, books, seminars, theatre productions and various cultural festivals; and to establish the first general library in order to assist the research projects of the centre specifically and the Arab community in general.

Baransi believes that the centre is of utmost importance for the Palestinian Arab population "to face the tremendous threats facing its heritage, culture and existence." He elaborated on this point, saying, "We have to fight Israeli attempts to destroy our cultural roots and heritage by making our people bound to them."

The centre includes four departments: a library and documentation section, a research unit, a folklore unit and an educational programme. With regard to the library and documentation section, the research centre has allocated one of its two buildings to house its collection of papers and books. This building has already been furnished and lists of needed books and periodicals are undergoing preparation. According to Baransi, a number of universities and other research institutes throughout the world have promised to supply relevant material about Arab heritage, history and culture.

The research unit, for which 10 Palestinian researchers have been employed, will conduct studies on the following proposed topics: urbanisation of the Arab sector; 'who's who' in Palestinian society, including those in the diaspora; past and present Arab villages in Palestine; and any other proposal related to Arabic folklore and heritage. The folklore unit includes folk dancing, folk music, folk singing and public theatre.

The research centre has put forward their aim of increasing involvement in the education of the local Arab population. Three courses are being offered this year by the centre in Arab history, Arabic language and Arabic folklore. "We chose these subjects to be taught in the centre," said Baransi, "because they are taught in a distorted way in the Arab schools and the Israelis intend by this to destroy any community feeling among Palestinian students and their feeling of belonging and their national identity." He added that the centre's duty is to alleviate and avoid the negative effects and consequences of the official government curricula on the young generation through teaching the history of the Palestinian people in a correct and scientific way.

For the time being, research on most of the subjects is underway as well as activity in Palestinian arts. Baransi told *Al Fajr* that there are more plans for the future to be carried out when there are available financial resources, which are mainly raised from world charities and wealthy Arab citizens. One of these plans is the establishment of a small museum containing relevant items concerning the Arab home, traditions, history and occupations.

"This centre," said Baransi, "has taken on the responsibility of reviving our roots as a way of sticking to our land and preserving our physical existence."